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The Latter-Day Zion.

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THE LATTER-DAY ZION

ITS REDEMPTION AND CHOSEN
INSTRUMENTS

AN APPEAL

TO ALL TRUE LATTER-DAY SAINTS AND
DISSEMINATORS IN THE DOCTRINES OF CHRIST

BY ELDER EDWARD JANOSCHEK

SALT LAKE CITY

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THE LATTER-DAY ZION

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ITS REDEMPTION AND CHOSEN
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AN APPEAL

TO ALL TRUE LATTER-DAY SAINTS AND BELIEVERS IN THE
DOCTRINES OF CHRIST

BY ELDER EDWARD JANOSCHEK

“And when that day shall come it shall come to pass that Kings shall shut their mouths, for that which has not been told them shall they see, and that which they had not heard shall they consider. For in that day, for my sake, shall the Father work a work which shall be a great and marvelous work among them, and there shall be among them who will not believe it, although a man shall declare unto them.

But behold, the life of my servant shall be in my hands; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.”—III Nephi, 8-10. See also Isaiah 52, 13-15.

3 SALT LAKE CITY, 1914

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INTRODUCTION.

The reasons for writing this treatise become apparent as soon as the reader peruses its pages. There is a controversy in Zion in which the living word of God is made an issue. The writer has endeavored to place the promises of the Lord to his covenant people in a proper light. As to the outcome of the issues involved, he can afford to leave Zion's cause with the Word of God, which is keener than a two-edged sword.

The absurd claims and unwarranted attempts advanced to becloud the fulfillment of divine predictions and the constant effort to divert the minds of the people from important passages of the scriptures as to their significance and magnitude, have long since called for a defense of the living Word of God. That such a defense must of necessity be unanswerable becomes plain when one reflects upon the fact that such a defense is based upon the decrees of the Almighty, which cannot be broken.

The direct object which guided the writer when framing this little work, is three-fold—

First—To prove conclusively that the fulfillment of certain scriptures is now due, in spite of all that has been, and can be written and said to the contrary.

Second—That as a consequence, a means might be furnished for the sincere Latter-day Saint to arouse his mind from the spiritual lethargy prevailing, and lead him to a higher standard of faith.

Third—That all those who have identified themselves with the preparatory work previous to the coming of the Lord as a "thief in the night," who are yet inexperienced, might be in possession of a text book and guide in aiding them to expand their minds as to a deeper comprehension of the great work which is to be ushered in, and at the same time that this treatise may be recognized by them as a weapon to refute the unwarranted attacks so often advanced from different directions, upon the fundamentals of the same, in consequence of ignorance and a desire to misrepresent.

The brochure contains the first principles of the work shortly to be inaugurated, and in due time it will be followed by a treatise advancing the higher principles, which will be written either by the author, or a more able hand.

To all those who have aided the author in his labors in any way he extends his deepest gratitude.

Not until this little work has reached the home of every true Latter-Day Saint, will the writer rest at ease.

The subject of the redemption of Zion has always been, and ought to be, of great interest to the true Latter-day Saint.

The occurrences of the last ten years of which we shall speak as we go along have brought the promises of the Lord concerning this glorious event, more prominently to the attention of the people, than any other occurrence recorded in their history, since they settled these mountain regions. A marked indifference, however, prevails as yet regarding the prophecies and their significance, pertaining to the deliverance of God's people, and their re-entering the land of promise. Only by getting acquainted with God's word may we understand His purposes concerning Israel, His chosen people.

The term "redemption" signifies that the object to be redeemed has been in possession, at one time or another. The redemption of Zion implies the deliverance of God's chosen people from bondage, as well as placing them in possession of the land upon which they once dwelt.

In order that the reader may have a clear understanding, or have his memory refreshed as to the facts connected with the settling of this land by divine guidance, and the final expulsion of the Saints by their enemies, the writer before entering upon the weighty subject of the great work of the Redemption of Zion, furnishes a short sketch of the history of the Church, during that particular period.

Not long after the Church was organized in the State of New York, the Lord gave His people to understand that Zion was to be built somewhere in the confines of the United States, and called upon them to petition Him, and He would, in due time, reveal unto them the place where the New Jerusalem should be built.*

In June, 1831, the Colesville branch, which had emigrated to Kirtland, Ohio, was commanded to gather on the western borders of the land of Missouri. The Prophet Joseph Smith and several Elders of the Church arrived there in July, 1831, and shortly afterwards the Lord pointed out Independence as the central place of the Land of Zion, and the spot for the Temple, a short distance west of the court house in that city.**

* (Doc. and Cov., Sec. 42, 62nd verse.)

** (Doc. and Cov., Sec. 57, 3rd verse.)

Here the Saints were commanded to purchase the land throughout the surrounding country, that they might obtain it for an everlasting inheritance.†

As early as this period the Lord foreshadowed in a revelation given on the 1st of August, 1831, that trials would come upon His people, and that the blessings of inheriting the land would only come after much tribulation.‡ This took place a few days after the Coleville branch, as the first settlers of the land, had arrived. Orson Pratt comments upon this revelation as follows:

“It was here, then, in a country thinly inhabited, and that by a people who were apparently friendly, that the Lord spoke by the mouth of Joseph, the Seer, and predicted much tribulation upon the Saints, before they could inherit the promised blessings. The Saints being inexperienced, could not, at that time, comprehend the nature of the tribulations, with which they were to be visited. It was with them as it was with the ancient apostles, their eyes were not opened to comprehend clearly the word of the Lord. Jesus at several different times intimated to His disciples concerning His death, burial and resurrection, but so great were their anxieties that He should be crowned King over Israel, and that they should be immediately exalted to high and important stations in His government that they did not understand His savings until they came to pass. So with the Elders and Saints in this glorious country. They saw from the revelations that a great and splendid city was to be built, and that the powers of heaven were to come down and dwell with the Saints, and that now that they had learned the very spot where these events should happen, and that they were the highly favored people who were the first to receive their inheritance, by revelation in the goodly land, they were exceedingly anxious to enter directly, or as soon as possible into the enjoyment of the promised blessings. Therefore, when the Lord told them that much tribulation awaited them, they did not seem to understand it, or lay it to heart. So eager and intent were they to build the city, and enjoy the glory that the predicted tribulations seemed to have almost passed away from

† (Doc. & Cov., Sec. 57, 4-5.)

‡ (Doc. & Cov., Sec. 58, 1-5.)

their remembrance. They had their eyes fixed upon the future glory of Zion, but not on the tribulations which were to precede their exaltation.

"The Lord, as if to prepare them to stand steadfast when their tribulation should come, said unto them "remember this which I tell you before, that you lay it to heart and receive that which shall follow." It is well that the Lord did not reveal beforehand all the horrible sufferings which they were to receive from the hands of their wicked enemies, for it would have been more than they well could have endured. Many, no doubt, through their weakness and inexperience would have shrunk back from the trials and perhaps might, through fear, have left the country, and thus the designs and purposes of God in relation to certain things would have been frustrated. But the Lord told enough to strengthen and encourage them when it was fulfilled, and yet not enough to frighten them away from the land. In this thing then we can behold the great wisdom of God.

"After informing the Elders of the great tribulations which should befall the Saints and the glory that should follow, the Lord continued to instruct them upon the greatness of the work to be performed upon this land. He says: "Behold, verily I say unto you, for this cause I have sent you, that you might be obedient, and that your hearts might be prepared to bear the testimony of the things which are to come, and also that you might be honored of laying the foundation and of bearing record of the land upon which the Zion of God shall stand," etc.*

A few days afterward the land and Temple lot were consecrated and dedicated unto the Lord, after which the Prophet Joseph returned to Kirtland. But a few months afterward the Lord revealed to His servant that he was not well pleased with the inhabitants of Zion, (†) which was followed by a sharp reproof, and a prediction of judgment, in September, 1832.‡ In this revelation there was also the great promise made that the Temple should be built in Jackson County, and that a cloud of glory would rest upon it, before the generation all passed away.§

* (See Orson Pratt's work, "The New Jerusalem," page 7.)

† (Doc. & Cov., Sec. 68, 31-33.)

‡ (Doc. & Cov., Sec. 84, 56-59.)

§ (Doc. & Cov., Sev. 84, 4-5.)

While repentance was wrought by many, there were others in the land of Zion who procrastinated and judgments were poured out. In the month of November, 1833, the enemies of the new settlers arose en masse, and expelled them from Jackson County. They settled in Clay County, on the opposite side of the Missouri river, but soon were again compelled to leave and seek a new place. Now they moved to Caldwell County, and also purchased land in Davis and Carroll and other counties in the State of Missouri. Emboldened by their success in driving out the harmless settlers, the mob, aided by the treacherous authorities of the state, undertook to drive the Saints beyond the border of the State. Most inhuman cruelties were committed, and the prophet Joseph Smith and a number of other leading men imprisoned. There was no cessation of the persecutions until all the people had fled to the neighboring state of Illinois, where they arrived in the spring of 1839. From that time until 1846 the exiles lived in that state and founded the city of Nauvoo, in Hancock County. After the people of God by their industry had attained a degree of prosperity and their city had grown to the extent that nearly 20,000 people found shelter within its confines, they were again compelled to leave their homes and possessions and flee to places inhabited only by savages, having seen the Prophet Joseph and their Patriarch, Hyrum Smith, killed by a blood-thirsty mob. They now wandered west, and finally settled in the Valleys of the Rock Mountains, where they, according to the predictions of the Prophet, have become "a great people."

Concerning the persecutions and outrages against the Saints, see "Church History," by Joseph Smith, the Prophet, compiled by Brigham H. Roberts, and "Missouri Persecutions," by the latter.

According to holy write, certain events are to transpire in connection with the redemption of Zion, which are of such importance that they must be duly considered, in order to get a correct understanding of the purposes of the Lord. They are within the plan of the great work which the Lord is to bring forth, in fact, they form a part of the great movement with which the Lord is to astonish His slumbering people, as well as the whole world.

Sec. 85, Doc. & Cov., informs us of an instrument which the Lord will raise up for the purpose to "set the House of God in order," etc. Here it becomes expedient to point out the inconceivable inconsistency of the Leaders of the Church, who, in a lengthy article, assert that this revelation has seen its fulfillment, or rather has become obsolete.

In defense of the word of God, it becomes necessary to show, first, that the section in quotation has not become obsolete; secondly, that the church is hopelessly "out of order" and must of necessity be set in order by divine interference, and that consequently a tangible cause for the prediction exists.

SECTION 85 DOCTRINE AND COVENANTS NOT YET FULFILLED.

Is no balm in Gilead' borders
Can I find no soothing ease
For my heartaches ,for my troubles?
Watchman, when's the night to cease?
O, my loved one has departed,
His glad voice I seek in vain,
Israel's shepherds have turned faithless
Ruled their flock by cruel aim.

If the reader will carefully peruse the Article issued by the First Presidency of the Church, in the fall of 1905, and re-published in the Improvement Era in October, 1907, he will soon find that the facts advanced are altogether out of harmony with the conclusions at which the author of the article arrives. The bold demand to receive it as authoritative cannot help but create a repulsive feeling in the breast of the true believer, for the article is nothing more than a gross deception as to the significance of that glorious revelation. By labeling it "authoritative" the hint is conveyed that the explanation as to the true meaning of the 85th Section of Doctrine and Covenants came from the source of inspiration, while in fact the article is entirely misleading and out of harmony with the spirit in which the revelation in question was given to the Prophet of the Lord.

Let us quote portions of the article here and then analyze the different arguments set forth in support of the assertion made by the Church leaders:

"The following has been issued by the Presidency of the Church of Jesus Christ of Latter-day Saints in explanation of verses 7 and 8 of section 85 of the Doctrine and Covenants, and is to be received as authoritative:

Perhaps no other passage in the revelations of the Lord, in this dispensation, has given rise to so much speculation as this one. * * *

Respecting the views that have been expressed as to the meaning of this passage, who the man was that was "called of God and appointed, that put forth his hand to steady the art of God," that should "fall by the shaft of death, like as a tree that is smitten by the vivid shaft of Lightning," as well as who the one "mgihly and strong" was, or is to be—various theories have been advanced. * * *

The revelation from which the passage is quoted is a portion of a letter to William W. Phelps, written by the Prophet from Kirtland under date of November the 27th, 1832. William W. Phelps at the time was at Independence, Missouri. In order that the reader may have the whole matter before him, the letter is reproduced in extenso, and the part afterwards accepted as the word of the Lord indicated; * * *

Bishop Partridge was one of the brethren, who, though a most worthy man, one whom the Lord loved, and whom the Prophet described as "a pattern of piety," and "one of the Lord's great men," at times arrayed himself in opposition to the Prophet in those early days, and sought to correct him in his administrations of the affairs of the Church; in other words, "put forth his hand to steady the ark." * * *

It was while these conditions of rebellion, jealousy, pride, unbelief and hardness prevailed among the brethren in Zion—Jackson county, Missouri—in all of which Bishop Partridge participated, that the words of the revelation taken from the letter to William W. Phelps, of the 27th of November, 1832, were written. The "man who was called and appointed of God" to "divide unto the Saints their inheritance"—Edward Partridge—was at that time out of order, neglecting his own duty, and putting "forth his hand to steady the ark;" hence, he was warned of the judgment of God impending, and the prediction was made that another "one mighty and strong," would be sent of God

to take his place, to have his bishopric—one having the spirit and power of that office resting upon him, by which he would have power to “set in order the house of God, and arrange by lot the inheritance of the Saints;” in other words, one who would do the work that Bishop Edward Partridge had been appointed to do, but had failed to accomplish.

“But,” it will be asked, “does Bishop Partridge fulfill terms of the prophecy that relate to the man “falling by the shaft of death, like a tree that is smitten by the vivid shaft of lightning?” That should not be said without some qualifications; although Edward Partridge died eight years later, in the forty-seventh year of his age, a victim of the persecution he suffered in Missouri.

Edward Partridge, in common with most of the Saints in Missouri, as a result of the reproofs and warnings of the Prophet and others, was brought to a partial repentance; still, as late as March, 1833, notwithstanding the partial repentance referred to, the Lord expressed himself as being “not well pleased” with Bishop Partridge and others. * * *

Because of the failure of the Saints in Zion to fully repent and keep the commandments of the Lord, the fury of their enemies burst upon them, and they were driven from their possessions into exile, and their homes were destroyed. We here give the Lord’s explanation of the troubles that came upon the people; it is found in a revelation given under date of December 16th, 1833. * * *

Such examples of the Lord thus dealing with men are found in other scriptures than in this revelation. The word of the Lord came to the Prophet Isaiah, commanding him to carry what was really a death sentence to Hezekiah, King of Israel, which sentence, however, was revoked by the Lord when the king earnestly prayed that his life might be spared unto him. The incident is related in the second book of Kings.” * * *

(Signed)

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,

First Presidency.

Leaving the nefarious expression, with which the author of the article prefaces his statement, for the time being, unnoticed, we come to the letter written by the Prophet Joseph Smith to William W. Phelps, dated "Kirtland, November 27th, 1832," from which the revelation is taken, which revelation, according to Church History was incorporated into the book of Doctrine and Covenants and adopted as equally binding with other revelations, years after the Saints were driven from Jackson County, and the incidents there were closed. Since that time the authorities of the Church preceding the present administration, as well as the Saints in general, have regarded the fulfillment of the revelation yet future, as the footnotes attached to the revelation appearing even in the latest edition conclusively prove. This in itself ought to go a long way, even with the uninformed, as a proof that a bold attempt has been made to blindfold those who are considered "easily led," and will take for granted everything that is "authoritative."

The strongest argument which the infamous article for its assertion can make, seems to lie in the fact that the revelation was given in connection with the letter treating upon the affairs in Missouri. When one realizes the fact that the Lord pursues an independent course in revealing truths, the arguments made on this point collapse at once. The predictions of the Jewish prophets form a striking example for the various and peculiar ways the Lord hands down His manifestations to his servants, the prophets. Examining the records, we find that at times truths are revealed and predictions made which have a far more extensive application than the text and context would reveal, while at other times we find truths, present and future, hidden away and couched into statements and expressions the extent of which is not always clear, and defined to the natural mind, until the time arrives when the Supreme Ruler sees fit to unfold, through His servants, such scriptures, to make known His purposes. The case of Joseph Smith was no exception to this rule, for not only the 85th Section, but also the 121st, 122nd and 123rd sections of Doctrine and Covenants have been extracted from an epistle written by the Prophet Joseph Smith, the frame of which by no means discloses the extent of the predictions and range of prin-

ciples imbedded in the revelations proper. In order that the reader might be able to form his own judgment on this point, we reproduce an excerpt of the epistle containing the 121st, 122nd and 123rd sections, written by the Prophet Joseph Smith when in Liberty jail, as it is recorded in Church History. The parts enclosed in brackets comprise the revelations, or parts thereof.

The Prophet's Epistle to the Church, written in Liberty Prison.

"Liberty Jail, Clay County, Missouri,

"March 25th, 1839.

"To the Church of Latter-day Saints in Quincy, Illinois, and Scattered Abroad, (and to Bishop Partridge in particular) :

"Your humble servant, Joseph Smith, Jr., prisoner for the Lord Jesus Christ's sake, and for the Saints *"

"We would say, beware of pride also, for well and truly hath the wise man said, that pride goeth before destruction, and a haughty spirit before a fall. And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery also is a deadly poison. A frank and open rebuke provoketh a good man to emulation; and in the hour of trouble he will be your best friend; but on the other hand, it will draw out all the corruptions of corrupt hearts, and lying and the poison of asps is under their tongues; and they do cause the pure in heart to be cast into prison, because they want them out of their way.

"A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time and experience and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! if thou wilt lead a soul unto salvation must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart! None but fools will trifle with the souls of men.

"How vain and trifling have been our spirits, our conferences, our councils, our meetings, our private as well as public conversations—too low, too mean, too

vulgar, too condescending for the dignified characters of the called and chosen of God, according to the purposes of His will, from before the foundation of the world. We are called to hold the keys of the mysteries of those things that have been kept hid from the foundation of the world until now. Some have tasted a little of these things, many of which are to be poured down from heaven upon the heads of babes; yea, upon the weak, obscure and despised ones of the earth. Therefore, we beseech you, brethren, that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another to a reformation with one and all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female; let honesty and sobriety and candor and solemnity, and virtue and pureness, and meekness and simplicity crown our heads in every place; and in fine, become as little children, without malice, guile or hypocrisy." * * *

"We have a fervent desire that in your general conferences everything should be discussed with a great deal of care and propriety lest you grieve the Holy Spirit, which shall be poured out at all times upon your heads, when you are exercised with those principles of righteousness that are agreeable to the mind of God, and are properly affected, one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction, for your sakes. And if there are any among you who aspire after their own aggrandizements, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefitted by the intercession of the Holy Spirit, which maketh intercession for us day and night, with groanings that cannot be uttered.

"We ought at all times to be very careful that such highmindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak.

["Behold, there are many called, but few are chosen, And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the Priesthood are inseparably connected with the powers of Heaven, and

that the powers of Heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the Heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence, many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meakness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul, without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love for him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as the dews from Heaven. The Holy Ghost shall be thy constant companion and thy sceptre and unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. * * *

"The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous shall seek counsel, and authority and blessings constantly from under thy hand, and thy people shall never be turned against thee by the testimony of traitors; and although

their influence shall cast thee into trouble, and into bars and walls, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever," etc.]* * * * *

Viewing the arguments which connect Bishop Partridge with the one to whom the Lord refers, in the revelation, as "called and appointed," we find that these arguments are so illogical, and strained, and in some instances so contradictory as to render the whole article rather amusing, if the subject under consideration were not of such a serious nature. The article traces the short-comings of Edward Partridge by quoting from letters written to the Saints in Missouri by the Prophet Joseph Smith, Orson Hyde, and Hyrum Smith, and likewise, from the revelation given in March, 1833, which latter states that the Lord was not pleased with His servant. As the persecutions broke out a few months after this revelation was given, and no attempt is made to show that the Bishop brought forth sufficient fruits of repentance during the intervening time, the logical conclusion to be arrived at would be that the situation became matured for the fulfillment of the revelation, as to the appearance of the "mighty and strong" to "set the House of God in order." Strangely, though, the Lord permits His word to fall to the ground, and a punishment of an altogether different nature to come, not only upon the Bishop, but also his co-laborers, and likewise the Saints in Zion. This, the article admits, by quoting Section 101 Doctrine and Covenants, in which the Lord gives the reason for the afflictions which befell Bishop Partridge, and the rest of the Saints. An explanation, however, why the Lord, in this single instance allowed His word to go unfulfilled, is lacking, in spite of the fact that He has given out the firm decree that not one jot or tittle of His word shall go unfulfilled. The fact that the Lord was well pleased with Edward Partridge some three years later, as quoted from Vol. 2, pages 302-303, Church History, only adds strength to the argument that no reason can be given why the revelation should not have been fulfilled during the time God's servant officiated, and was found in transgression in Jackson

*Church History, Vol. 3, pages 289, 295-296, 299-300.

County, Missouri, to which time and place the article seeks to limit the revelation. But the article continues, "Certainly in the face of this plain statement of the Lord, that the sins of Edward Partridge were forgiven him, we do not feel that his sad and early death was a fulfillment of the threatened judgment of the revelation." As if by dying a natural death in consequence of the persecutions endured, the terms of the revelation in question could have been fulfilled.

But as if not sufficient illogic had been enlisted, the article proceeds: "But that he was the man so threatened in that revelation there can be no question, not only on account of what is here set forth, but also because Orson Pratt, one familiar with Edward Partridge, and an active participant in all these historical matters, publicly declared, from the pulpit in Salt Lake City, about the time of the death of President Brigham Young, that the man referred to in the passage of the revelation in question, was Bishop Partridge." In possession of every record existing in the church, since the people entered the Salt Lake Valley, the authorities fail to give evidence for the assertion regarding the declaration made by Orson Pratt, while the writer is prepared to state that the fact that Orson Pratt is the author of the foot notes attached to that revelation, which foot notes, as observed heretofore, declare the fulfillment of that section as yet future, and the further fact that Orson Pratt, in a sermon delivered November 1st, 1879, expressed himself in harmony with the foot notes attached to the revelation in question, flatly contradicts the statements made by the church leaders. As a consequence, they must be considered spurious, unless conclusive proof as to their correctness is given.

The sermon delivered by Orson Pratt here referred to may be found on pages 150-151, Vol. 21, Journal of Discourses of the year 1881. (See quotation on page 26.)

The church article has no difficulty in disposing of the question as to the fulfillment of the part to be performed by the "mighty and strong." It simply states that the prediction concerning him "may also be considered as having passed away, and the whole incident of the prophesy closed." This may be considered a very easy way to make null and void one of the

most important and far-reaching revelations found in the book of Doctrine and Covenants. Happily, however, the Lord will overrule matters in such a way that His people will know in due time that His purposes never fail, and the craftiness of man cannot frustrate the decrees of the heavens. The imposition to make one believe that the Lord would send a person with the attributes described in the revelation merely to replace a Bishop of the Church who has transgressed, must be termed a fallacy which makes the author of the article ridiculous. Those who have seen in the glorious appearance of the personage in question the embodiment of Christ coming in His glory, have displayed far more sagacity and common sense, than the church article manifests. A multitude of other reasons speak loudly against the unwarranted claims of the article, among which are:

First, Bishop Partridge's name is mentioned in previous revelations, when occasions required the Lord to rebuke him, and remind him of his shortcomings, of which the following passage forms a striking example: "And again I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgresseth, another shall be appointed in his stead. Even so, Amen."* Why should the Lord conceal his designs as to the individual in question at this particular time?

Second, What reason can the author of the article give to explain the fact why Edward Partridge, a Bishop of the church, was threatened to be removed in such a singular spectacular manner, when he as well as men far higher in authority, were told by the Lord in plain words that he would remove them, without referring to one "mighty and strong?" etc. (The case of Sydney Rigdon forms another striking example for the plain deals of the Lord with His servants.)†

In this connection we also advance the question; was there ever a time in the history of the church, or in the history of any other of God's people when a case analogous to the one mentioned in the 85th section of the Doctrine and Covenants, occurred?

*Doc. & Cov., Section 42, 10.

†Doc. & Cov., Section 63, 55-56.

Third, Does not the fact mentioned in the church article, that some in the church have connected the Prophet Joseph Smith and his sad martyrdom, and likewise Brigham Young, with the terms of the revelation of the 85th Section of Doctrine and Covenants, and the further fact that the church has accepted the prediction as a part of Doctrine & Covenants, and has attached it with the foot notes it now bears, furnish the conclusive proof that the church as a body, as well as individuals in the church, have always been imbued with the conviction that Edward Partridge's career was in no way involved in the prediction?

Fourth: If Bishop Partridge was to be substituted by the "mighty and strong" then it follows that this personage was to be the successor of the deposed Bishop, and as a consequence this personage, in fulfilling the terms of the revelation, would be "setting the House of God in Order," in the capacity of a Bishop. The most uninformed Elder of the church would take exception to this view, inasmuch as it is not within the province of the office of a bishop to set the house of God in order. The term "House of God" embraces all branches of the divine institution placed in existence by the Lord for the salvation of His children, or, in other words, it means the institution in its complete organized state, while the term "Household of Faith" comprises all the members of that institution. There is only one to whom the Lord will entrust this function, and he is the one who stands as a "Moses" at the head of that divine institution.

The writer could enlarge and extend his arguments upon this point against the unbalanced logic employed by the article. The facts advanced will suffice, however, to show how far unsound reasoning can be strained when the determination is fixed to make of none effect a decree of the heavens, the shoals of which are apt to spell danger, gloom and despair to those concerned. In bringing out these points for argument, the writer has another purpose in view beside to refute the indefensible ground taken by the author of the church article, viz. to bring the mind of the reader into a reflective state as to the mission of the "mighty and strong," and the station occupied by the one who is threatened "to fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning," in case

he attempts to "put forth his hand to steady the ark of God." As we proceed the seeker after truth will be able to see more clearly as to the fulfillment of the revelation in question, when viewed in the light of other passages of the revealed word of God.

We come now to the article's arguments, comparing the case of the 85th section of Doctrine and Covenants with that of the prediction made to Hezekiah, King of Judah, when upon his sick bed. Reading the two predictions carefully, it will be found that the features of these two cases are so unlike that the attempt is futile to establish a comparison. In the one case the firm decree made by the Supreme ruler, as conveyed by the language, "I, the Lord will send one mighty and strong," has not been changed, or made obsolete by that highest authority, and is yet in force, except that the author of the church article seeks to make it of none effect, while in the other case the penalty was changed by the word of God, and for this very reason the prediction became obsolete. The author of the article would have established a strong conviction in the mind of the reader, if he had been able to show that the Lord recalled, or changed the prediction made in the 85th section of Doctrine and Covenants in a way similar to the one made to King Hezekiah. As this is impossible, however, the weakness of the arguments are so tangible and self evident as to arouse suspicion as to the sincerity of the author regarding the points advanced, and the conclusions at which he arrives.

We propound the question, however, were the words of the prophet Isaiah to the sick king, "Thou shalt die and not live," given as a penalty? There is nothing to show that such it was. The sacred historian informs us "in those days Hezekiah was sick unto death and prayed unto the Lord, and He spake unto him, and He gave him a sign * "according to which the sick king was very much in favor with the heavens. The passage as quoted by the article informs us that Hezekiah told the Lord of his deeds of righteousness, whereupon He extended his life for 15 years. So sudden came the answer to his prayer, that the Prophet who had delivered the message to the King had not left the courtyard before he was informed to return to the King and give him the consoling second

*2nd Chronicles, 32-34.

message of the Lord. It is correct that King Hezekiah drew the disfavor of the Lord upon him through an unwise act, but this was after he had recovered from his sickness, as the 39th chapter of Isaiah clearly shows. The life of the great king is summed up in these words:

“And he did that which was right in the sight of the Lord, according to all that David, his father, had done.”†

“And thus did Hezekiah throughout all Judah, and wrought that which was good, and right and true before the Lord his God, and in every work that he began in the service of the House of God and in the law and in the commandments to seek his God, he did it with all his heart, and prospered.”‡

Considering the closing passages of the argument, the contradicting statements characterizing the whole article are more in evidence than ever. According to the attempted explanation, it will be a bishop standing on the land of Zion, when redeemed, if contrary to the previous explanation the fulfillment of the revelation is regarded to be in the future. The question may be asked, “How can its fulfillment be in the future, if the one who was called and appointed, has passed from this sphere of action?” The statements are so conflicting that one has to go back to the days of Constantine and the church dignitaries called by him in council to find a parallel as to contradicting terms.

In concluding this subject, the writer wants to point out that the authorities of the church who so strenuously assert that the revelation does not allude in any way to a President of the church, may rest assured that no one holding the office of a bishop is concerned in the revelation. The appointment of Bishop Partridge for the purpose of dividing the inheritance to the Saints, during the short interval of two years, was a temporary affair, as the Prophet Joseph was occupied in directing the affairs of the church of Ohio, which included the building of the Temple in Kirtland. After the redemption of Zion is brought about, a permanent representative of the Lord will stand upon the holy ground for the purpose of dividing the in-

†2nd Chronicles, 29-2.

‡2nd Chronicles, 31-20 to 21.

heritance of the Saints. He will stand as an "ensign" and for the gathering of my people in the last days."* This fact will be brought out clearer as we advance.

THE CHURCH OF GOD OUT OF ORDER

Hence my sheep, my lambs are scattered
Trodden is the residue
Goats have forced away the helpless
Fouled the waters sanctitue (sanctuary)
Beasts of pray have been admitted,
No relief has reached the poor,
All my garners are left empty
Songs of gladness are no more.

(Continued from page 5)

Let us examine now whether the necessity exists for "setting the House of God in order." In proportion to the evidence produced on this point, the importance of the revelation in question will grow, for if it can be proven that the Church is in a state of disorder, there certainly was a reason for the foreshadowing of such a state, as well as a promise that it should be placed in order. If, on the other hand, the church enjoys that complete order which is absolutely necessary for the fulfillment of its mission at home and abroad, then the revelation does not concern its present status even if it can be shown that the prediction is as yet awaiting its fulfillment. Viewing the church article in all its ramifications, the assertion will appear fair and reasonable, that this in itself is one of the strongest visible evidences that the church has ceased to enjoy the light that comes from above, and is so necessary for its welfare, in order to avoid dire consequences. The article would never have been published if the powers in existence had possessed the divine favor to which their high and holy calling entitles them. They would have shrunk from such an attempt, realizing the spiritual calamity which would follow such a high handed act of obscuring, distorting, and making of none effect the sure word of prophecy. The article proves conclusively that spiritual darkness prevails in high places that a blight is observable which spells the forebodings of gloom and despair. When that article came from the press, and entered the homes of the people, the

*Doc. & Cov., Sec. 113-6.

church leaders advertised themselves as blind leaders of the blind. That such a condition must be corrected in order to ward off the great misfortune which befell the church of Christ anciently, is obvious. The offense of the church leaders grows when one considers the helpless condition in which the members of the church find themselves. The powers vested in the office which the President of the church holds, are so great that its encumbent can silence almost any opposition that may arise. Sustained and upheld as prophet, seer and revelator, it follows that opposition will not be tolerated, especially not upon matters given out "authoritatively," no matter how just and well grounded such opposition would be. The facts on record bear evidence that any attempt to question the propriety of the attitude taken by the Presidency, is frowned upon and regarded as the first step to apostacy. Charges have been brought and sustained in many instances on such grounds as "Being antagonistic to the powers of the Church of Jesus Christ of Latter-Day Saints," etc., and individuals shorn of privileges as members of the church. Additional penalties have been inflicted, in many cases by impairing the business, and even social standing of the one who dares to oppose. How true, then, and consistent the word of the Lord appears, when speaking to Joseph the Seer as follows: "Many are called, but few are chosen."*

It is necessary then that new light bursts forth to regain the happy condition in which the church found itself during the lifetime of the Prophet Joseph Smith, in order to fulfill the promise made to him that the priesthood shall never be taken from the earth again.

The question may arise here whether the authorities of the church have changed their opinions and tactics on this point since the publication of the article in question; whether they have seen the error of their ways and retracted from their former position. The answer to this question must be given in the negative. One of the members of the Presidency has passed away from this stage of action, and another one has taken his place. The attitude, however, is the same, as will be seen from the following sarcastic remarks of Presi-

*See quotation, pages 12 and 13.

dent Charles W. Penrose, at the April Conference, 1913.

"Yet every now and then somebody starts up and claims to be the man 'mighty and strong' who is to set the House of the Lord in order, and perform a number of works spoken of in the revelations of God which we understand have **really been fulfilled**, and that he is appointed and you are to follow him, for he proclaims revelation by way of commandment to the church. Now the simple way is to say, it cannot be true, because the Lord says, He will not do that kind of thing, and if any man is really appointed of the Lord, 'He says he shall come in at the gate and be ordained, as the Lord has provided.' So that in the church there is no need for any of us to be led off in wrong directions. Sometimes men have come to the President of the church and claimed to be the person to be raised up 'like unto Moses' and demanded the keys of the church. There was one man came, poor fellow, a decrepit kind of being who hung around for several days. He could not get any 'keys' and finally he came and begged for enough money to take him back to the place he came from in the east, and he hobbled out on his wooden leg, the man mighty and strong. I don't say that to ridicule the man, poor fellow, but it illustrates what I am trying to tell you this morning. The Lord has established His church on the earth, as he has told us, 'in the last days and 'for the last time.' " *

Here is also the endorsement of the President of the Church:

"There is no necessity for me to bear my testimony to every word and sentiment that has been expressed this morning, by President Charles W. Penrose, for the simple reason that every Latter-day Saint in this audience knows, by the testimony of the spirit of God that He has taught us the truth as the Lord has revealed it, and the standard doctrine of the Church of Jesus Christ of Latter-day Saints from which there can be no variation in righteousness.

"I simply wanted to give expression to this fact for it is true. I thank the Lord for such men as President Penrose, and others we have who have made a life study of the principles and ordinances of the Gospel, the Order of the Priesthood, the rights of the members of the church and the order of government there-

*Pages 62-63 of pamphlet of the 83rd annual conference.

, and who are enabled by the blessings of the Lord to express themselves freely and convey these principles in such unmistakable clearness to the understanding of the people. I feel very grateful this morning for all that we have heard and again, although there is no necessity for it, I bear my testimony, without reserve, to the truths that have been uttered today.”*

How painful and sad the thought appears, to see a man like President Charles W. Penrose, whose career has been one of honor and great usefulness, to step forward in connection with his associates, at a time when the portals of death may open before him at any moment, and deny the sure word of prophecy. He ought to know better than his words convey. His remarks testify strongly that those in high places combined are drunken, but not with wine, and stagger, but not with strong drink.** As to his unsavory epithets which he chooses to employ, he might be admonished to heed the words of Josiah Quincy regarding the Prophet Joseph Smith and the methods employed by the prophet's enemies in his behalf, and learn wisdom from a noble thinking gentile historian. He should also read and reflect upon the words given to the Prophet Joseph Smith, “The ends of the earth shall inquire after thy name and fools shall have the derision and hell shall range against thee, while the pure in heart and the wise and the noble and the virtuous shall seek counsel.” If ever any “hobbling out” is to be done, it will be in a way as the Prophet of the Lord forecasts, “A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies.”†

The writer took occasion to interview President Penrose as to the scope of his remarks, when he pointed to the 85th Section of Doctrine & Covenants, and the article written in explanation of the same. As to other revelations connected with the subject, the 103rd and 113th sections of Doctrine & Covenants, he declined to commit himself. What was the cause for his reluctance? Can that church official show any valid reasons for avoiding a definite statement as to the significance of the scriptures cited? Is it not peculiar to receive from the lips of an exponent of truth, from a preacher of righteousness, from one who stands as an apostle and prophet before the people, the uncertain statement

*Pages 65-66 of the Pamphlet cited.

†Isaiah 66: 6.

to a direct question: "I will not say that I did mean those scriptures" (the 103rd and 113th sections of Doctrine & Covenants). Taking into consideration that his remarks uttered at the Conference on that point convey in a concealed way the impression that all the scriptures bearing on that subject are fulfilled, inasmuch as he speaks of "revelations" and hints at the 103rd section by referring to one calling at the President's office who claimed that he was the one raised up like unto Moses—it would have been but an act of consistency on the part of President Penrose to correct any wrong impressions the large concourse of his hearers might have carried away as to the significance of his remarks. A definite declaration to the effect that those scriptures are not fulfilled as yet, but must be fulfilled shortly, would have relieved the situation greatly, and would have been worthy of one who has stood before hundreds of thousands of people proclaiming tidings of life and salvation. By refusing to clear up the matter, he has furnished evidence that for sinister purposes he rather suppresses, than unfolds the truth, and that he is not on the side of rectitude and right. As to quoting President Penrose correctly we will state that another individual was present who may testify to the facts given here.

In order to prove that we have had men in the Church who belong to another school of prophets, and who possess the necessary light and knowledge on the subject in question, and also had the courage to proclaim the truth without faltering, we will quote from the sermon of Orson Pratt, one of the first apostles ordained in the last dispensation. Inasmuch as the sermons of Charles W. Penrose, and those of Orson Pratt are often found, as it were, side by side in church literature, more than common interest will be attached to the utterances of this exponent of truth on the important subject under consideration:

"And we, in order to build a temple after a celestial order, in the fulness of perfection, will need revelators and prophets in our midst who will receive the word of the Lord, who will have the whole pattern thereof given by revelation, just as much as every thing was given by revelation pertaining to the tabernacle erected in the Wilderness by Moses. Indeed, before we can go back to inherit the land in all its fulness and

perfection, God has promised that He would raise up
 a man like unto Moses. Who this man will be I do not
 know. It may be a person with whom we are entirely
 unacquainted, it may be one of our infant children, it
 may be some person not yet born, it may be some one
 of middle age. But suffice it to say that God will raise
 up such a man and He will show forth his power
 through him, and through the people that he will lead
 forth to inherit the country, as he did through our fa-
 thers in the wilderness. Did he then display His power
 in dividing the waters? Yes. Did the mountains and
 lands shake under his power? Yes. Did he speak to
 the people by his own voice? Yes. Did he converse
 with Moses, face to face? Yes. Did He show him His
 glory? Yes. Did He unfold to him in one moment
 more than all our schools and academies and universi-
 ties could give us in ten thousand years? Yes. God
 will assuredly raise up a man like unto Moses, and re-
 deem His people with an outstretched arm, as the fath-
 ers were redeemed at the first, going before them with
 His own presence and will also surround them by His
 angels. I expect when that time comes, that men will
 understand the particulars in regard to the temple to
 be built in Jackson County. Indeed, we have already a
 part of the plan revealed, and also the plat explaining
 how the City of Zion is to be laid off, which may be
 found commencing on page 438 Vol. 14 in the Millennial
 Star. From what has been revealed of this temple to
 be erected, we readily perceive that it will differ from
 anything that we have had. It will differ in regard to
 the number of rooms; it will differ very much in its
 outward and also in its inward form, and it will differ
 in regard to the duties to be performed in each of its
 rooms, to be occupied by the respective departments of
 priesthood. This house will be reared then, according
 to a certain plan which God is to make known to His
 servants whom He will, in His own good time, raise up.
 And He will have to give more revelation on other
 things equally as important for we shall need instruc-
 tions how to build up Zion, how to establish the central
 city, how to lay off the streets, the kind of ornamental
 trees to adorn the sidewalks, as well as everything else
 by way of beautifying it, and making it a city of per-
 fection, as David prophetically calls it. And then God
 will come and visit it. It will be a place where He will

have His throne, where He will sit occasionally as King of Kings and Lord of Lords, and reign over His people who will occupy this great western continent, the same situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King," and again He says: "Out of Zion the perfection of beauty God hath shined." Does the psalmist mean that God will shine literally out of Zion? Yes, shine with light that will be seen by the righteous, and the wicked also.

* * * I will say, however, I desire greatly that the Lord will bless the Latter-day Saints, and bless His servants, that some at least may have the pleasure of entering into all the perfection of the glory here in this temporal life, while the more aged, the gray haired and gray bearded, like myself, will perhaps pass away, but the Lord requires it. And that our sons may rise up after us, being filled with the power and spirit of God to carry out His great and righteous purposes, even to completion."*

In the same sermon he refers to the "Mighty and Strong" in the following language:

"This you will find recorded in Doctrine & Covenants, and in the same book it is predicted that there is to be one 'mighty and strong' as well as to be an immortal personage. [The writer: In other literature is quoted 'as if it were an immortal personage'] one that is clothed upon with light as with a garment, one whose bowels are a fountain of truth. His mission will be to divide by lot to the Saints their inheritance, according to their faithfulness in their stewardship." * *

What a clear statement as to things divine, respecting with the future! What inspired utterances! What light and pure knowledge! What a striking contradiction to the baseless theories that the church sets up as to the 85th Section of Doctrine & Covenants, and its fulfillment! With due respect to President Penrose, his advanced age and the good work he has performed in the service of the Master, the hour in which we live demands the question: What is the matter with the prophets and seers of our day? Have they become covered? As to the statements of President Penrose contained in the sermon which may appear to the uninformed as an effusion of a righteous advocate of truth, only this needs to be stated, that the subject discussed

*Pages 153, 154, Journal of Discourses, Vol. 21, 1881.

†See Isaiah 29: 10.

him belongs to the realm of church government, and does not concern the instrument or instruments spoken in the 85th, 103rd and 113th Sections of Doctrine & Covenants. The writer and those associated with him in the work of the redemption of Zion, are not a whit behind President Penrose in defending those principles which the Lord revealed and gave to His church to protect those whom He had called to lead and build up the divine institution from individuals who were influenced and deceived by seducing spirits. Certainly, these principles hold as good today as they did in the days of the Prophet Joseph Smith. But what bearing have they upon the controversy regarding the 85th section of Doctrine & Covenants, etc.? Let us refrain from beclouding the issue, President Penrose, and stick to the point. The word of God says that one shall be raised up by Him to set the House of God in Order, etc. Around this point the controversy revolves, and not around the provisions made by the Lord as to church government. Notwithstanding the overwhelming evidences to the contrary, the Presidency of the church want to make us believe that that revelation has become obsolete, or has been fulfilled, and even go so far as to leave the impression that other scriptures connected with the one just quoted are no longer in power, or are fulfilled. (Take it as you please). These prophecies then, do not refer to the internal affairs of the church, but they concern an envoy or envoys sent directly from the throne of God to His church and to His people, to perform the work designated by the voice of the Lord (as to a more extensive argument on this point see pages 91-93), and thus the question confronts us, whether to believe the living word of God and the representatives of the school in which Orson Pratt and others belonged, or whether we shall sanction and place our confidence in the declarations of the Lord's delinquent priests of our day. The pages of this treatise shall give the answer to the interrogation. The writer wants to point out here that the divine institution called into being through the instrumentality of the Prophet Joseph Smith, the Church of Jesus Christ of Latter-day Saints, would suffer shipwreck if it were not for the fulfillment (yet to come) of the 85th section of Doctrine & Covenants, and utterances of the kind made by President Penrose and his associates cannot help but drive the people into

a state of unbelief and finally into apostacy, for the reason that when one part of the scriptures can be made of none effect, there is only one step left, to do likewise with other parts, and the end would mean a state of gross spiritual darkness, to the extent as experienced by the church in previous ages. For this reason President Penrose in his enthusiastic effusion as to the happy destiny of the Church and Kingdom of God, should not lose sight of the fact that it will not come about in the way man has mapped out, but in the only appointed way of the Lord, who has decreed that it shall come about by the way of the 85th section of Doctrine & Covenants, and its fulfillment. While the testimony of President Penrose as to his experiences, labors, efforts and devotion of his service in the church and kingdom of God, is pleasing to read and his endurance and sacrifices merit reward, the sad thought cannot be dispelled that now, when the time is setting in that the kingdom is to be established in its fullness (spiritually as well as politically) he refuses and rejects the light which would crown his labors and make him partaker of the blessings of the greater work, so plainly outlined by the Lord through his ancient prophets as well as those of modern times. Instead of being on the side of truth, the one who has made a life study of "things divine," chooses to make of none effect not only the 85th Section, but he would also, judging from his remarks, do away with other scriptures bearing on the coming forth of certain instruments. There is no doubt in the writer's mind that President Penrose and his colaborers, the authorities of the church, would be pleased to make null and void these passages, in order to have smooth sailing in applying the 43rd Section of Doctrine and Covenants. That the work coming which shall be a marvel and a wonder, and which shall cause kings to shut their mouths, cannot come until the House of God is set in order, ought to be comprehensible and plain.

Leaving this topic of our present division, we will now observe the inner workings of the church and see whether we can find any disorder in its fine and sensitive mechanism, on which depends so much the well being of the body of Christ, as well as the proper execution of the work of the ministry abroad. The church as organized by divine commission, towers above all

ther churches, no matter where they exist, or by what name they are known. In fact, it is the one church recognized by its head as an institution of eternal salvation, founded on such lofty principles as to assure its faithful members of all the blessings which were enjoyed by the saints of all dispensations, and the especial blessing peculiar to the restoration of all things spoken by the mouths of the holy prophets. According to the book of Doctrine & Covenants "the power and authority of the higher or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church, to have the privilege of receiving the mysteries of the Kingdom of Heaven. To have the heavens opened unto them, to commune with the general assembly and church of the first born, and to enjoy the communion and presence of God the Father and Jesus the mediator of the new covenant."* While the authority of the High Priest, or Aaronic priesthood, is to "hold the keys of the ministering of angels," etc.† The President of the Church is to occupy the station "like unto Moses, yea, to be a seer, translator, revelator and a prophet, having all the gifts which he bestows upon the head of the church."‡ The twelve apostles are to be "special witnesses of the name of Christ in all the world," and likewise are the Seventy called to preach the Gospel "to be special witnesses unto the gentiles and in all the world."§

Although these quotations do not exhaust by any means the powers vested in the church, they will suffice to show what an array of high blessings the church was endowed with. In connection with the quotations given, we will refer to the sayings of the Prophet Joseph Smith, regarding the qualities to be possessed by the ones who were to lead man to salvation. ("A fanciful and flowery and heated imagination," etc. See page 11).

Further we will quote from the writings of Paul the Apostle as to the qualifications essential to be a minister of the Gospel:

"And last of all **He was seen of me also**, as of one born out of due time, for I am the least of the apostles,

*Doc. & Cov., Sec. 107, 18-19.

†Doc. & Cov., Sec. 107, 20.

‡ Doc. & Cov., Sec. 107, 92-93.

§Doc. & Cov., Sec. 107, 23-25.

that I am not meet to be called an apostle, because I persecuted the church of God, but by the grace of God I am what I am.”*

“Am I not an apostle? Am I not free? **Have I not seen Jesus Christ, our Lord?** Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord.”†

All of which shows that a perfect harmony exists as to the teachings of the servants of God in the different ages, and dispensations. The fact that Paul speaks of himself and his ministry, does not diminish the force of the argument, that his statements on this subject apply to any one occupying the same station which he held, for the reason that the qualifications necessary for the one, must be the qualifications necessary for the other. The Apostle’s words are clear and conclusive that he furnished the proof of the seal of his apostleship by the fact that he had seen Christ, and for this reason was not inferior to any of the apostles, even the “chiefest” among them. Oliver Cowdery, in giving his charge to the first twelve ordained in this dispensation, is in line with these teachings, as will be seen from the following quotation:

“You have been indebted to other men in the first instance for evidence; on that you have acted, but it is necessary that you receive a testimony from heaven for yourself, so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the **face of God**. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world that **you have seen God**. When you bear this testimony that you have seen God this testimony God will never suffer to fall, but will bear you out, although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven. Never cease striving until **you have seen God face to face**. Strengthen your faith, cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. **Your ordination is not full and complete till God has laid His hand upon you**. We require as much to qualify us as did those who have gone

*First Cor. 15: 8, 9 and 10.

*Church History, Vol. 2, Pages 197-198.

†First Cor., 9: 1-2.

before us, God is the same. If the Savior in former days laid hands on His disciples, why not in latter days." "Remember you are not to go to other nations till you receive your endowments. Tarry at Kirtland until you are endowed with power from on high. You need a foundation of wisdom, knowledge and intelligence, such as you never had. Relative to the endowment, I make a remark or two, that there may be no mistake. The world cannot receive the things of God. He can endow you with worldly pomp of great parade. He can give you that wisdom, that intelligence and that power which characterized the ancient Saints, and now characterizes the inhabitants of the upper world.‡ * * You must prepare your minds to bid a long farewell to Kirtland, even till the great day comes. You will see what you never expected to see. You will need the mind of Enoch or Elijah and the faith of the brother of Jared. You must be prepared to walk by faith, however appalling the prospect to you may be, you and each of you should feel the force of the imperious mandate; 'Son, go labor in my vineyard and cheerfully receive what comes, but in the end you will stand while others fall.' * * * You have a work to do that no other man can do, you must proclaim the Gospel in its simplicity and purity, and we commend you to God, and the word of His grace. You have our best wishes, you have our most fervent prayers that **you may be able to bear this testimony, that you have seen the face of God**, therefore call upon Him in faith, in mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony for yourselves. * * You are bound together as the three witnesses were, notwithstanding you can part and meet, and meet and part again, **till your heads are silvered over with age.***

The question arises; do the officers of the church enjoy these high privileges and blessings, so essential to the operation in their ministry? The answer to this question is decidedly in the negative. Examining the highest strata of the priesthood, we find that neither the President of the Church, nor the twelve of today claim to be in possession of these special blessings. The President has placed himself on record that he is without the essentials of his high and holy calling, as the

‡Church History, Vol. 2, Pages 195-196.

Congressional Record regarding the investigation of Senator Reed Smoot's right to a seat in the Senate of the United States will show. We will quote here from the testimony of the President of the church, and in connection with this, we will also quote an interview a number of the Elders of the church had with Joseph Smith, the President of the Reorganized church. The quotation last named is taken from a pamphlet written by Charles W. Penrose, the present second counselor to President Joseph F. Smith, and will prove that the church through its elders were eager to establish the fact that the claims of the Reorganized Church and its President has not the solid basis which the Church in Utah is in possession of. The elders in question little imagined at that time that a few years afterwards the President of their own church would have to appear involuntarily before the highest legislative body of the land, and testify there that his claims as to possessing the power vested in his high and holy calling, are sadly lacking, and that he, as to authority, stands practically on the same level with the aged son of the martyred prophet. If matters could have been foreseen, that interview would perhaps never have been put in print, inasmuch as the exposure occasioned by the testimony of the President of the church before the Senate of the United States stands out so much more glaringly when viewed in the light of that interview. In order that the reader might be able to conveniently compare both utterances, as to the authority of power held by these two presidents, the writer has placed the interview and the testimony in question side by side.

The following account was published in the Deseret Evening News of July 11th, 1896:

“Chicago, June 6, 1896.
To the Editor Deseret News:

By the request of many of our elders and interested friends and at the suggestion of Elder Joshua R. Clark, who has been presiding over the North-

“The chairman: I do not quite understand that ‘when it is divine.’ You have revelations, have you not?

Mr. Smith: I have never pretended to, nor do I profess to have received revelations. I never said I had revelations, except so far as God has shown to me that so-called Mormonism is God's divine

ern States Mission, I herewith respectfully submit a verbatim copy of an interview between myself and Joseph Smith, President of the Reorganized Church, March 18th, 1896, at Independence, Jackson County, Missouri, in the house of Mr. Luff, one of the Reorganization's apostles. There were present Elder William E. Criddle, Eugene S. Hart, Archibald G. Young, of the Church of Jesus Christ of Latter-day Saints, besides Joseph Luff, Joseph Smith and myself. The question and replies made were as follows:

Q. Do you claim to be a prophet?

A. Yes, I claim the same authority as my father.

Q. Did your father ordain you to be a prophet, and lead the church?

A. No, he did not. He blessed me, but did not ordain me to any office that I know of.

Q. You say a 'voice' told you to 'join the Reorganized Church.' Is it not possible that the voice was from a 'seducing spirit'—a transformed devil—instead of from God?

A. I heard the voice but will not say whether it could be deceptive or not. Here Joseph endeavored to explain to us that

truth. That is all.

The Chairman: You say that was shown to you by God?

Mr. Smith: By inspiration.

The Chairman: How by inspiration, does it come in shape of a vision?

Mr. Smith: 'The things of God knoweth no man, but the spirit of God,' and I cannot tell you any more than that I received that knowledge and that testimony by the spirit of God.

Mr. Taylor: You do not mean that you reached it by any process of reasoning, or by any other method by which you reach conclusions in your own mind, do you?

Mr. Smith: Well, I have reached principles, that is, I have been confirmed in my acceptance and knowledge of principles that have been revealed to me, shown to me, of which I was ignorant before, by reason and fact.

(Page 99 Proceedings in the Smoot Case, 59th Congress, Senate Document, No. 486. On file in the Salt Lake City Public Library.)

The following are utterances taken from sermons delivered by President Charles W. Penrose and President Joseph F. Smith discussing the comments

it would be unfair for us to expect him to say that it 'could be possible' for the voice to have been deceptive, after his relying upon it for so many years, etc., etc.)

Q. Who ordained you unto the apostleship?

A. Mark Blair and Gurley ordained me a High Priest.

Q. Did they hold the office of an apostle?

A. Mark was not an apostle.

Q. If not, how could he give something he never had?

A. I think one holding an office in the Melchisedek Priesthood can do so.

Q. Have you had any visions?

A. Yes sir, numbers of them.

Q. Have you ever seen an angel, or heavenly personage?

A. I have seen angels, one came as a man and sat by my bed, and gave me instructions about sickness, as to whether to get the doctor or not.

When closely questioned, Joseph admitted that the angel might have been a man, perhaps one of the Nephites, he could not say, he did not shake hands with the individual.

He came in at the open door and went out the same way."

made by the people in consequence of the testimony of the President of the Church, given in Washington. The quotations are practically an acknowledgement of the writer's contention as to the lack of divine favor on the part of the President of the church and his associates, which verify the declaration that divine interference will have to come, or otherwise the prophetic utterances will be fulfilled. "Where there is no vision the people perish."

Here are the quotations: "Referring to the misrepresentations of President Joseph F. Smith's testimony at Washington, concerning revelation, the speaker showed that the question put to President Smith as to whether he had received a revelation from God, to which he gave a qualified negative, was predicted on the interpretation placed on the term by the attorney. What the interrogator called 'revelation,' as he defined it himself, in his argument, was 'personal contact with God,' speaking with him 'mouth to mouth' hearing God's voice 'as one man speaks to another.' To this President Smith answered 'No.' But he said he had received

revelations that Joseph Smith was a prophet of God, and testified that he himself was guided by the spirit of God.' (Utterances of Charles W. Penrose.)

"Now with reference to the principle and doctrine of revelation, it may be proper for me to say a few words on this subject, while I am on my feet. For me to say, which was the very end that my critics and my inquisitors were endeavoring to get me to say, in order that I might be led into that trap which they had made for me, to say that God had given to me a revelation upon some new doctrine, or theory, or principle, or precept, or anything to be written, to be observed, or handed down as a guide to the church, would have been untrue. I could not have said that, for He has not done this," etc. Continuing, the speaker then shows that he knows that the man succeeding the Prophet Joseph Smith were divinely called as was Joseph Smith, called by God.)—Remarks by President Joseph F. Smith. See The Deseret Evening News of March 20th, 1905.

We likewise quote from a sermon delivered by President Joseph F. Smith at the occasion of the funeral over the remains of John T. Caine in Salt Lake City, September 24th, 1911:

"May I be permitted just a moment more to declare my faith, my absolute belief, and if it be possible for man to say he knows a thing which **he has not seen with his eyes, or heard with his ears**, then I say that I know by intuition, by the spirit of God, and by the testimony which is borne in on my soul, I know that my Redeemer liveth, I know that he was the Son of God, born of a woman, that he was the redeemer of the world."

These words, when free to speak as he felt led, prove that the man who is sustained as prophet, seer and revelator, is void of the essentials of the apostleship, which were considered of such great importance by Paul of a former dispensation, and by Oliver Cowdery and Joseph Smith, the prophet of the present dispensation. It must be remembered that the keys of this high and holy callnig remain with the encumbent if true and faithful, not only during his mortal career, but also throughout all eternity, even if he assumes other responsible duties, as can easily be shown from the revelation of John, which refers to the "twelve

apostles of the Lamb." True enough there have been, are at the present time, and will be individuals who are known as apostles but are not such. Of these John the Revelator wrote likewise, when at the Isle of Patmos, at the time when the primitive church had begun to apostatize, and the last warning was sounded through the instrumentality of this illustrious disciple of Christ to a number of branches, who were still found worthy to receive the warning voice of the Master. Thus he wrote: "I know thy works and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars."¶ That a similar condition would exist future to the revelations given to the Prophet Joseph Smith, or in other words, that men would be found who make like pretenses as to being apostles and prophets, and that they would meet a similar fate as those pretenders of old, we may see from the predictions given by the Lord through his chosen servant, Joseph Smith, who forecasts the following, in connection with the redemption of Zion: "For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrits shall be proved by them, and they who are **not apostles and prophets** shall be known."*

Because of its significance, we also quote the following: "And even the Bishop, who is a judge, and his counselors if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead, for behold I say unto you that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her, out of ever nation under heaven."†

What has been advanced here as regards the President of the church, applies with equal force to his counselors as well as to the quorum of the Twelve. A number of these latter have expressed themselves to the effect that they are without the essentials necessary to their calling, while others are entirely silent upon the subject. If, however, the writer is mistaken on this point, and any one of the quorum of the Twelve should come out with a declaration that he is in possession of the blessings which the apostle Paul pos-

*Doc. & Cov., Sec. 64, 38-39.

†Doc. & Cov., Sec. 64, verses 40-42.

sessed, it would be a happy surprise to all those who are looking upon a servant of God holding the apostleship, with reverence as to his high and holy calling.

Coming to the bodies of the Priesthood of the Apostles and the Seventy in their capacity as ministers of the Gospel **abroad**, the reader in perusing the revelations given on this point will realize the importance of the calling of these ministers.—In order to obtain a full realization of the importance of their calling, we will quote from Church History the following: “Salvation cannot come without revelation, it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy. Whenever salvation has been administered, it has been by this testimony. Men of the present time testify of heaven and hell, and have never seen either, and I will say that no man knows these things without this.”‡ Here then is the convulsive evidence that no one can be a minister of the Gospel unless he is endowed with that higher power which makes him, without doubt, a witness of the heavens, and the Lord Jesus Christ. Note the provisions the Lord has made for the extent of the labors of these ministers.

“The Twelve are a traveling presiding high counsel to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeable to the institution of heaven; to build up the church and regulate all the affairs of the same in all nations, **first unto the gentiles, and secondly unto the Jews.**”

“The Seventy are to act in the name of the Lord under the direction of the Twelve, or the Traveling High Council, in building up the church and regulating all the affairs of the same in all nations—**first unto the Gentiles and then unto the Jews.**§

“And these Seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews.”||

“Whereas, other officers of the church who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations,

‡History of the Church, Vol. 3, page 389.

§Doc. & Cov. Sec. 107, 34.

||Doc. & Cov., Sec. 107, 97.

but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible office in the church.”¶

In connection with this we quote the words of the Prophet Joseph Smith, as given in one of the Conferences, and recorded in Church History: “After the question was discussed * * * President Joseph Smith Jr. gave the following decision:

“They are the Twelve Apostles who are called to the office of the Traveling High Council, who are to preside over the Churches of the Saints **among the Gentiles**, where there is a presidency established, and they are to travel and **preach among the Gentiles until the Lord shall command them to go to the Jews**. They are to hold the keys of His ministry, to **unlock the door of the Kingdom of Heaven unto all nations and preach the Gospel to every creature**. This is the power, authority and virtue of their apostleship.”*

Concerning the Twelve and the Seventy, we will cite the following:

“And that the Seventy are not called to serve tables or preside over churches, to settle difficulties, but are to preach the Gospel and build them up and set others, who do not belong to these quorums, to preside over them, who are high priests. The Twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock the door of the Gospel to them and called upon the Seventies to follow after them and assist them. The Twelve are at liberty to go wheresoever they will, if any one will say, I wish to go to such a place, let all the rest say amen.’

“If the first Seventy are all employed, and there is a call for more labor, it will be the duty of the seven Presidents of the first Seventy to call and ordain other Seventy, and send them forth to labor in the vineyard until, if needs be, they set apart seven times seventy, and even until there are 144,000 thus set apart for the ministry. The Seventy are not to attend the conferences of the Twelve, unless they are called upon or requested so to do by the Twelve. The Twelve and the Seventy are particularly to depend upon their ministry for their support, and that of their families, and

¶Doc. & Cov., Sec. 107, 98.

*History of the Church, Vol. 2, page 200.

they have a right, by virtue of their offices, to call upon the churches to assist them.”†

The provision for the support of the ministers of the Gospel was made by the Prophet before the law of tithing was revealed. When the law of tithing was given, the Lord established the following:

“For the building of mine house and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my church.”‡

The quotations given prove conclusively that:

First, the Apostles and Seventy, as special witnesses of Christ, are bodies of ministers whose calling was not to be complete until they have been endowed with power from on high;

Second, that their whole time was to be consumed in proclaiming the Gospel among the nations as traveling ministers, and that regarding the Seventy, one quorum after another was to be organized, and its members sent out, until, if necessary, 144,000 were in the field;

Third, that these bodies of the Priesthood were to receive their support from the church by drawing upon the tithing funds.

As to being engaged in secular avocations and business affairs, the reader will see that no provision or allowance is made, and rightly so, as the Lord requires his servants to serve Him in His vineyard, exclusively, and not to apply their time in business enterprises, etc. Viewing the conditions of these bodies as they exist today, one can note at once a state of affairs which is altogether out of harmony with the revealed plan of God.

Of the quorum of the Twelve only one fills the place of a mission president, while of the other eleven, one occupies a high political office which has for the last twelve years, or more, taken up his time, while the remaining ten apostles are engaged in business enterprises, in connection with which they labor in the ministry at home.

The organized quorum of the Seventy are in a still more deplorable condition, in that the seven Presidents of this body remain at home, while a number of inex-

†History of the Church, Vol. 2, page 221.

‡Doc. & Cov., Sec. 119, 2.

perienced young men are sent out, who have but a faint conception of the principles of the Gospel and the important calling of a minister of the church, appointed by the heavens. These striplings called from the plow, the cattle range, the work shop, etc., are labelled as "Seventy" and often sent out into the world the very day when ordained as such. Numerous cases are on record where boys are ordained and set abroad who have avoided places of worship and instruction, rather than sought after them, and as a consequence are entirely unprepared and unfit to enlighten the world, with reference to the principles of life and salvation. Even the best equipped of them do not possess the qualifications so necessary for the successful promulgation of the Gospel. After these apprentices return from their "Missions," they go back to their avocations, and the great bulk of them become indifferent to the duties enjoined upon them by virtue of their calling. Meanwhile, another draft of striplings is made by those in power, and so the matter is continued to the extent that no standing ministry is to be found, but that the rising youth performs the important work which was intended to be performed by those possessing ripe experiences in spiritual things, which experiences were to be supplemented by the endowments vouchsafed by the Divine to His faithful servants. From the standpoint of the church authorities, there is wisdom in this practice, as it relieves them from the necessity of expending money which rightly belongs to the body of the Priesthood and their families, as provided in Holy Writ. The usage has been established that these young men, who are mostly unmarried, are to be kept by their relatives and friends, etc., while in the mission field, which usage has worked so effectively that this has become a standing rule throughout the church, in spite of the hardships which it has engendered. What then becomes of the tithing funds saved by such an unrighteous practice? These funds are simply invested into all manner of business enterprises, the outcroppings of which can be observed in all directions. That this is a clear case of misappropriation of the funds belonging to the body of the worshippers called the "Church of Jesus Christ of Latter-day Saints," is obvious. The members of this institution and particularly they who are directly interested in the matter, viz: the different quor-

ums of the Seventy, have a legal claim to the tithing funds of the church, and can, if they so resolve, prosecute their claims in the courts of the land. As to their legal right so to do, there can be no question. The present President of the church realizes this fact, and has given as an excuse for withholding the means of support from the Seventy that "they have not pressed their claims" in that direction. If it is necessary for the Seventy to press their claims before they receive recognition, what about the general authorities of the church, the President and his two counselors, the Twelve, the seven Presidents of Seventy, and the Bishop of the Church and his two counselors, who live from the tithing funds. Are they supported without having pressed their claims, or have they pressed their claims sufficiently in the past as to have earned recognition to receive what is due to them? How significant then the following words of Ezekiel the Prophet, which have been made an issue in the work of the redemption of Zion: "And the word of the Lord came unto me saying 'Son of Man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds, woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; As I live, saith the Lord God, surely because my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds feed themselves, and feed not my flock; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; Behold, I am against the shepherds; and I will require

my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them..”*

The attempt has been made to apply this prophecy to the priesthood, or rather priestcraft of the religious bodies of the world, and those converted by the Gospel and brought to Zion as their gathering place, representing as such “the sheep” to whom the Prophet has reference. The fallacy of this interpretation becomes clear as soon as one peruses the whole chapter, and reflects upon the matter. The prophet mentions the shepherds of Israel, and not the Gentiles and their spiritual leaders. That the shepherds of Israel holding sway in the latter days are referred to, is likewise shown by the whole trend of the subject, as it speaks of the time when “hte Lord shall gather all Israel,” “when “none shall make them afraid, and they shall dwell safely.” “And I will set up one shepherd over them, and He shall feed them, **even my servant David**, he shall feed them, and he shall be their shepherd, and I, the Lord, will be their God, and my servant David a prince among them. I the Lord have spoken it.†

We come now to the High Priests and Elders, or the ministers of the Gospel at home. They too, in connection with the other branches of the Melchisedek Priesthood have the privilege to “commune with the General Assembly and Church of the Frst Born, and enjoy the communion and presence of God the Father, and Jesus, the mediator, of the new covenant.”

In connection with these promises the prophet Joseph Smith gave the following: “The other comfort-
er spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands) which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and live by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then

†Ezekiel 34: 23-24.

the man will find his calling and his election made sure, then it will be his privilege to receive the other comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapters, from the 12th to the 27th verses. Note the 15th, 17th, 18th and 23rd verses.

Now what is this other comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens and all the Saints who held communion with the general assembly the Church of the First Born.”*

If we survey conditions we find that the quorums of these branches of the higher priesthood and their members are possessed of such an ignorance as to the high duties of their calling as well as a lack of spirituality among them, that we soon come to the conclusion that the great prerogatives extended to them by the Lord are considered but empty promises, blessings which might be enjoyed, but are not prevalent just now. Subjects of a common nature are discussed in the meetings of these quorums by the aid of text books, while the kernel of faith delivered to the ancients, is not thought of, and the scriptures neither sufficiently perused, nor understood. Inasmuch as no light and knowledge can be imparted by these ministers to those who gather at the house of worship, the returned Seventy are enlisted for the edifying of the body of Christ. Whether these succeed in it by relating to a great extent their experiences in their different fields of mission, may be decided by those who are directly concerned in this matter, the attendants of these gatherings.—If the upper strata of the priesthood is in such a bad plight, one needs not to look for more hopeful

*History of the Church, Vol. 3, p. 380.

signs throughout the lower strata of the same. Although the Lord has surrounded the office of the priest, teacher and even a deacon with power and dignity, those who hold these offices are such only in name. As soon as they are ordained, they go their way and little realize or reflect upon the sacred obligation entered into, and the privileges to which they are entitled. How can it be otherwise when no special powers are visible, or manifested, by the one who stands at the head.—The whole body of the priesthood is delinquent. The different offices being stripped of power and dignity, the incumbents can see no benefit to be derived from holding such office and for this reason the excellency of their calling is reduced to a meaningless formality.

Coming down to the body of the Saints we find the saying verified, "As the priest, so the people." Neglected by those who are called to feed the flock they have gone to sleep spiritually speaking, their homes are not often visited by a teacher sent by the bishop of the ward, and in those instances where calls are made it is more in the capacity of a friend or neighbor than of an authorized servant of God, who is cognizant of the fact that he is sent by virtue of his office and calling to lead those who are in his charge to a higher standard of faith and knowledge of things eternal. All those who have had experiences in this line must, if sincere, be impressed as to the correctness of the facts here stated. Just recently special efforts have been put forth to bring the teachers to the standard of visiting the members regularly. While these efforts have borne fruit, and "one hundred per cent" reports have been given in some instances, the spiritual power is nevertheless sadly lacking.

The writer is aware that there are exceptions to this rule and instances of living faith and works may be noted, and gifts and blessings enjoyed by individuals, as this was the case when Christ appeared among His people, the Jews. Speaking, however, in a general way, the observer will agree that the faith has grown dim among His people, and the intervening from on high is absolutely necessary in order to save the work of the latter days.

Another link in the subject of the House of God being out of order is found in the fact that the church is void of the existence of its highest court, the Gen-

eral High Council of the Church, as provided for and called into existence in the days of Joseph the Prophet, according to Sec. 102, Doc. & Cov. As this part of the subject matter is very closely associated with the proceedings of the church against one of the instruments figuring in the work of the redemption of Zion as to his standing and membership in the church, we will for convenience sake refrain from discussing the same in this division, and treat upon it under the heading "The Root of Jesse." Mention should be made, however, that besides its judicial functions, this Council is vested with the authority to dispose of the tithing funds, in connection with the First Presidency, the Bishop of the church and his council, and "by my voice."* The council not being in existence the check which was intended to be placed upon the First Presidency, etc., has been removed, and as a consequence the expenditure of the tithing funds is carried on in a loose, uncontrolled manner. (See on this subject also the Third Pamphlet written by Brother Samuel Eastman).—The facts pointed out in this division do not exhaust the subject of the "House of God being out of order" by any means. Sufficient evidence has been produced, however, to prove that the church is hopelessly out of order, and that the stern necessity of bringing about a change exists. While compiling this treatise the writer's attention has been drawn to many usages and practices of the church leaders which are out of harmony with the revealed word of God and contrary to the best interest of the people. It is not his intentions, however, to treat upon these matters, as they merely constitute the outgrowth, the consequences of the house of God being out of order. The fundamental cause has been analyzed and conclusive evidences furnished and from this point all outcroppings of disorder may be viewed.

Concluding this division, we will state that the church authorities can soon vindicate themselves if they feel that they are harshly judged and discriminated against in these pages. The Lord will not allow his servants to be placed in a wrong light before the people, and the whole world, if they are in favor with Him. Upon their petition He will, by revealing himself, denounce anyone for impeaching the integrity of his servants, as he did in the case of the Prophet Jo-

*Doc. & Cov., Sec. 120.

seph Smith and William McLellan and his associates in early days† Here then is a chance for the Shepherds of Israel to clear themselves from every charge brought against them. If they, however, cannot do this, and prove themselves what they claim to be, namely, prophets, seers and revelators, then they ought to be known as blaspheming the Lord on High, and regarded as such. If they feel inclined to open the columns of their official organ, the Deseret News, the writer will be only too pleased to discuss the subject more extensively.

But let us leave this gloomy subject, connected with the work of the redemption of Zion, and enter upon the bright promising aspect of that work as contained in the revelations of the Lord which are commencing to be fulfilled now. This leads us to the division next to be considered.

THE SAINTS IN BONDAGE AND THE DELIVERER PROMISED

Zion rise, awake from sadness.
 See, behold the veil is torn.
 'Ere thy aches and travail ensued
 Was to thee a male child born.
 Zion rise, put on thy garments,
 Beautiful of strength and might,
 Rise and stand endowed with power,
 See redemption is in sight.

(Continued from Pake 18.)

The following revelation was given to the Prophet Joseph Smith a few months after the Saints had been driven from Jackson County:

'Behold, I say unto you, the redemption of Zion must needs come by power, therefore I will raise up unto my people a man who shall lead them like as Moses led the Children of Israel, for ye are the Children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm, and as your Fathers were led at the first, even so shall the redemption of Zion be.‡ From this declaration we learn that the condition of the Saints

†Doc. & Cov., Sec. 67.

‡Doc. & Cov., Sec. 103, 15-18.

will be a similar one to that under which ancient Israel groaned. and that the bonds will be broken, as in the days of Moses. While it may not come to a point that taskmasters are placed over the same, and they are made drawers of water and hewers of wood, the conditions brought about by ecclesiastical pressure, and (in secular matters) by combined financial forces, and the enactment of burdensome and even pernicious laws and regulations, as well as the usurpation of power by unscrupulous government officials and their unjust transactions, will become so burdensome and oppressive that a state of bondage in the true sense of the word will exist. The fact that knowledge on these matters will be enjoyed by the faithful, the Lord's elect will sense so much keener the burdensome state of affairs and long for the promised deliverance. The promise is given in this revelation that **"your brethren who have been scattered shall return to the land of their inheritances and build up the waste places of Zion."**§ Not all, however, but "they that remain and are pure in heart. shall return and come to their inheritance, they and their children, with songs of everlasting joy, to build up the waste places of Zion, and all these things that the prophets might be fulfilled."||

Reflecting upon this passage, the question may arise; how can these promises be fulfilled, when hardly anyone of those are left who once were driven from the sacred soil of the city of Zion? Let us point out, in answer to this question, that the redemption of Zion will also resemble, as to this feature, the condition under which ancient Israel entered the promised land. There were but two of those who left Egypt who were permitted to enter Canaan, Joshua and Caleb, while the rest had found their graves in the wilderness, There are, according to the statistics of the church, but very few left of the band who underwent the persecutions in Missouri, previous to the date of the revelation cited, so few indeed that they might be counted on the fingers of one hand. Of these few the Lord will preserve enough to fulfill the prophecies, by them re-entering the land "to build up the waste places of Zion." That the reader may conceive still clearer how near the time of the fulfillment of God's prophecy has

§Doc. & Cov., Sec. 103, 11.

||Doc. & Cov., Sec. 101, 18-19.

drawn, let us examine the words of the Angel Moroni to Joseph Smith, on the memorable night of September 21st, 1823. Joseph relates the following:

"He informed me of great judgments which were coming upon the earth, with great desolations by famine, sword and pestilence, and that these grievous judgments would come on the earth in this generation."¶ Nearly ninety-one years have elapsed since this prediction was made, and the reader may judge how many in existence at that time are still with us. When it is considered that the judgments pointed out will come "in this generation" and the nucleus of the Saints will be established in the land of their inheritance before these judgments in their fullness sweep the earth, then the reader may well pause and reflect as to his responsibilities in giving heed to the living word of God which is now unfolded by one divinely called, for the good of his chosen people. The following revelation given to the Prophet Joseph Smith in September, 1882, corroborates the significance of the words given to the youthful prophet when under the voice of the Nephite prophet. This revelation reads:

"For verily, this generation shall not all pass away until a house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house."*

According to this the House of the Lord will be finished and the cloud being the glory of God will rest upon it within a few years, comparatively speaking, as nearly eighty-two years have passed away since this revelation was given, and the generation spoken of is passing rapidly. In the face of promises so shortly to be fulfilled, none of the people of God should stand back; they ought to take hold of the living word and reject the opinions of men, no matter what claims might be made, as to "divine authority," for this is the sure word of prophecy and cannot be broken, but must stand against all declarations of men to the contrary, no matter from what supposed "authority" they come. The cry that nothing can occur unless the Lord moves upon those in power, and in this way manifests his mind and will, is nothing more than a chloroform to keep the people in a stupor regarding the precious things which

¶ Church History, Vol. 1, page 14

*Doc. & Cov., Sec. 84, 5.

are coming forth. If those sustained as prophets, seers and revelators were susceptible to things divine, they would know by this time that the Lord has stretched forth his arm to fulfill these promises, and that the consummation of them is so close at hand that a further delay is impossible, by the very nature of the things involved. The unfaithful shepherds do not want to open their ears to such a far-reaching subject, as the redemption of Zion, and the coming of the Lord, only in a very general way. Its very nature is apt to have a tendency to disturb the equilibrium of the financial interests of the country in which they are so heavily interested, by virtue of their extended investments. If the President of the Church, however, has a message from on high that the Lord has delayed and changed His promises, well and good, let such a message be read into our ears. If there is no such revelation, then the word of God is to be fulfilled now, and cannot be put off. Reviewing the 20th verse of the 103rd Section of Doctrine and Covenants once more, we find that the great promise is made to the Saints that not only the Lord's angels shall go before them, but also "my presence." Here then lies the great power wrought by the Lord in behalf of His people. He himself will lead His hosts. This signifies that the Lord will be on earth and intervene for His elect long before His general coming, at the time when every eye shall see Him and is in harmony with the vision the Prophet Joseph Smith saw, and also the scriptures bearing on the coming of Christ, as a "thief in the night." The vision referred to is contained in a little pamphlet sold in the Church stores. Its title is "Extracts from the Pioneer G. O. Journal." We quote the following from this little book: "The coming of the Messiah among His people will be natural, that only those who see Him will know that He has come, but he will come and give His laws unto Zion, and minister unto His people. This will not be His coming in the clouds of heaven to take vengeance on the wicked of the world." The passage of scripture bearing on this subject we find in the prophecies of Malachi, which is frequently quoted: "Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the cov-

enant whom ye delight in, behold he shall come, saith the Lord of Hosts.”* The phrase “suddenly come to His temple” points to a different time from his general appearance, when he will come in the clouds and be exposed to the gaze of every living soul. A further passage of scripture on this subject is the following: “Watch, therefore, for ye know not what hour your Lord doth come, but know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up, therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.”† Note the significance of the following words as to conditions which will prevail at the time of His appearance: “Who then is a faithful and wise servant whom His Lord has made ruler of his household, to give them meat in due season. Blessed is **that servant** whom His Lord when He cometh shall find so doing, verily I say unto you, that He shall make him ruler of all His goods. But, and if that **evil servant** shall say in his heart my Lord delayeth His coming and shall begin to smite his fellow servants and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder and appoint him his portion with the hypocrits, there shall be weeping and gnashing of teeth.”‡

The following will be the connecting events which will transpire at the glorious time; He will make himself manifest to His elect, set the House of God in order through His chosen instrument, lead His people in great power to their land and establish the actual kingdom spoken of in joyful glee by the prophets and seers of all dispensations, while the wicked and ungodly will be destroyed in fulfillment of the prediction made by Moses and quoted by Peter: “For Moses truly said unto the Fathers ‘a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among

*Malachi 3: 1.

†Matthew 24: 42-44.

‡Matthew 24: 45-51.

the people;”* which prophecy is one of the many quoted by Moroni, when visiting the youthful prophet in the year 1823, adding to this explanation that the prophet was Christ, but the day had not come yet when “they who would not hear His voice should be cut off from among the people,” but would **soon come**.

Having traced the predictions bearing on the redemption of Zion, and having pointed out their significance and the time of their fulfillment, we will now proceed to consider:

THE INSTRUMENTS WHO ARE TO EXECUTE THE THINGS PROMISED

See the voice from high descending
Calling home thy scattered sheep
Loose the bands from their appressors
Held so long in bondage's boast.
See thy King appears in splendor,
With him comes the heavenly train
Earth and heaven combine to render
Homage to His peaceful reign.

(Continued from page)

Because of their great importance we will quote once more from the words of Moroni to Joseph Smith in September, 1823, as bearing on this point. “In addition to these he quoted the 11th chapter of Isaiah, saying that it was about to be fulfilled.”† Thanks to the powers, gifts and blessings with which the Prophet Joseph Smith was endowed, we enjoy the privilege of knowing who the instruments are which Isaiah, the Jewish prophet, foretold would come forth. Hidden away for thousands of years, these predictions were unfolded and made clear in our days. If we have faith in them, and cherish the Word of God, they will carry blessings with them of untold richness. Here they are: “Who is the Stem of Jesse spoken of in the first, second, third, fourth and fifth verses of the 11th chapter of Isaiah? Verily thus saith the Lord it is Christ. What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the stem of Jesse? Behold, thus saith the Lord, it is a servant in the hands of Christ, who is partly a descendant of Jesse, as well as of Ephraim, or of the house of Joseph, on whom

*Acts 3: 22-23.

†Church History, Vol. 1, page 12.

there is laid much power. What is the root of Jesse, spoken of in the 10th verse of the 11th chapter? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days."‡

According to this revelation Christ is one of the instruments spoken of by Isaiah. As to His coming as a thief in the night, we have touched in the previous division. How he will execute judgment afterwards, as a prophet spoken of by Moses and quoted by Peter, we find clearly outlined in the following scriptures: "Oh Lord, thou shalt come down to make Thy name known to thine adversaries, and all nations shall tremble at Thy presence when Thou doest terrible things, things they look not for. Yea, when Thou comest down and the mountains flow down at Thy presence, Thou shalt meet him who rejoiceth and worketh righteousness, and remembereth Thee in Thy ways. For since the beginning of the world hath not man heard nor perceived by ear, neither hath any eye seen, oh God, besides Thee, how great things Thou hast prepared for him that waiteth for thee. And it shall be said 'who is this that cometh down from God in heaven with dyed garments; yea from the regions which are not known, clothed in His glorious apparel, traveling in the greatness of His strength?' And He shall say 'I am he who spake in righteousness, mighty to save.' And the Lord shall be red in His apparel, and His garments like him that treadeth the wine vat. And so great shall be the glory of His presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places. And His voice shall be heard 'I have trodden the wine press alone, and have brought judgment upon all people, and none were with me.' 'And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment, for this was the day of vengeance which was in my heart. * * * And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses,

that they should be cut off from among the people, and also that which was written by the Prophet Malachi 'for behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.'§

The other two servants spoken of come from the same family stock, from the tribe of Judah, and at the same time have the blood of Ephraim flowing in their veins. On one of them is laid much power, while to the other instrument rightly "belongs the **priesthood and the keys of the kingdom,**" etc.

It will be seen that the power vested in these instruments, especially in the one last named, is far greater than held by any mortal at the present time. He will stand as an ensign before the whole world "for the gathering of my people." Around him Israel will gather and become a nation anew. How significant that the one chosen for this purpose is a descendant of the leading tribes, of Judah as well as of Ephraim. As a consequence the prophet predicts "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah and Judah shall not vex Ephraim."** The prediction made by the Prophet Joseph Smith that these instruments are to be partly of Judah harmonizes with the prophetic utterances made by the Hebrew prophets, as to promises made to the House of David respecting its recognition, when the literal Kingdom will be established. Most of the Jewish prophets foretell this event. Besides Isaiah, we quote the following: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is the name whereby he shall be called **THE LORD OUR RIGHTEOUSNESS.**"†

"Aand I will set up one shepherd over them, and he shall feed them, even my servant David, he shall feed them and he shall be their shepherd, and I, the Lord,

§Doc. & Cov., Sec. 133, 42-51, 63-64.

**Isaiah 11: 13.

†Jeremiah 23: 5-6.

will be their God," and my servant David a prince among them. The Lord hath spoken it.‡

"Neither shall they defile themselves any more with their idols, nor with thier detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people and I will be their God. And David my servant shall be king over them, and they all shall have one shepherd, they shall also walk in my judgments and observe my statutes and do them."§

In order that the reader may comprehend the designs of the Lord more fully and grasp the significance of the promises and blessings vouchsafed to Judah and Ephraim, we will quote other passages from the Jewish scriptures bearing upon this subject. In the light of these predictions, it will not be difficult to discern the connecting link between the blessings promised and their fulfillment, the climax of which will be reached when the Lord has raised up the instrument spoken of in the 113th Section of Doctrine and Covenants. We find in the book of the First Chronicles the following: "Now the sons of Reuben, the first born of Israel, for he was the first born, but foreasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel, and the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.||

The following are the blessings given to Judah and Joseph by Jacob, their father: "Judah thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; **thy father's children shall bow down before thee.** Judah is a lion's whelp; from the prey my son, thou art gone up; he stooped down, he couched as a lion and as an old lion, who shall rouse him up. The sceptre shall not depart from Judah, nor a law giver from between his feet until Shiloh come: and unto him shall the gathering of the people be. Binding his foal unto the vine and his ass's colt unto the choice vine; he washed his garments in wine and

‡Ezekiel 34: 23-24.

§Ezekiel 37: 23-24.

||1st Chron. 5: 1-2.

his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.”*

“Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shattered him and hated him, but his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob (from hence is the shepherd the stone of Israel). Even by the God of thy father, who shall help thee; and by the almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren.”†

Perusing the whole 49th chapter, the reader will see the magnitude of the two blessings quoted compared with those pronounced on the rest of the sons of Jacob, the fullness of which should occur **in the last days**. Note also the distinction that is made between the perogatives promised to Ephraim above those enjoyed by Manassah, as the following passage reveals: “And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hand wittingly; for Manasseh was the first born. And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim it displeased him; and he held up his father’s hand to remove it from Ephraim’s head unto Manasseh’s head. And Joseph said unto his father, Not so, my father; for this is the first born; put thy right hand upon his head. And his father refused and said, I know it my son, I know it; he also shall become a people and he also shall be great; but truly his younger brother shall be greater

*Genesis 49: 8-12.

†Genesis 49: 22-26.

than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.”‡

The passages furnish the key, as it were, to the whole situation. Reuben, the first born, lost his birthright by transgression, and the sons of Joseph inherited it, not equally, however, for “Ephraim was set before Manasseh.” The chief ruler, nevertheless, was to come from Judah, for Judah “prevailed above his brethren.” The blessing pronounced upon Judah as to the chief ruler coming from him, commenced to be fulfilled when the throne of David became established. With this event the envy of Ephraim as to Judah commenced. Ephraim, the recognized head of all the tribes except Judah, envied the latter, and Judah vexed Ephraim. The ten northern tribes were slow to recognize Judah as their leader, and the tendency became strong to withdraw from Judah. Attempts at rebellion and secession were suppressed, until Rehoboam, the son of Solomon, ascended to the throne, when representatives of the northern tribes appeared before the new king and aired the grievances of their people. When an arrogant answer of the young king reached their ears, the flame of rebellion broke out at once, and the ten northern tribes, with Ephraim as their head, became a distinct nation. The subsequent wars and contention, between these two units of the Hebrew nation, testify strongly as to the inherent feeling of envy and vexation which prevailed. The lion and the unicorn fought over the crown, and as a consequence unity for any length of time was impossible. It is well to point out here that when the prophets refer to “Ephraim” and his shortcomings, the northern tribes are generally meant. Ephraim, their head, representing them.

Upon David, the son of Jesse, of the tribe of Judah, the following blessings were bestowed: “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I shall set up thy seed after thee, which shall proceed out of thy bowels and I will establish his kingdom. He shall build an house for my name and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit

‡Gensis 48: 14-20.

iniquity I will chasten him with the rod of men and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and **thy kingdom shall be established forever** before thee; **thy throne shall be established forever.**"*

"Therefore now, let it please thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be **blessed forever.**"**

Were these blessings annulled by the Lord when David transgressed as to Uriah and his wife? They were not. The penalties pronounced upon the king in consequence of these transgressions are the following: "Wherefore hast thou despised the commandment of the Lord to do evil in his sight, thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house; because thou hast despised me and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes and give them unto thy neighbor. For thou didst it secretly; but I will do this thing before all Israel, and before the sun."†

With the dispersion of Israel and Judah the reign of the House of David ceased. Hosea, the prophet, makes this prediction: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."‡

This condition, however, was to be changed, as the prophet foreshadows in the next verse: "Afterwards shall the children of Israel return and seek the Lord their God, **and David, their king**; and shall fear the Lord and his goodness in the latter days."§ While this prophesy refers to Israel or the ten tribes, it was doubtless applicable to the whole house of Israel. The

*II Sarnel 7: 12-16.

** (Being the words of David)—II Samuel 7: 29.

†II Samuel 12: 9-12.

‡Hosea 3: 4.

§Hosea 3: 5.

prediction made by Isaiah|| is in line with this declaration. Unfolding this passage, the Prophet Joseph Smith, a descendant of Ephraim, reveals the fact that his tribe will share the honors with Judah in presiding over united Israel, for he, to whom rightly belongs the priesthood and the keys of the kingdom, the root of Jesse, will be of **the royal seed of Judah**, as well as of Ephraim, and thus unity will be restored. Judah will dwell with the other tribes, in their former land, which will become fruitful again, while Ephraim, together with Manasseh, will possess North and South America as their everlasting inheritance.

In the face of such evidences as to the great mission to be performed by the one to whom rightly belongs the priesthood and the keys of the kingdom, the claim constantly advanced that the kingdom spoken of by Daniel shall "not come to another people" and that as a consequence no one can come and claim any divine authority outside of those who hold the reins of government of the church, are entirely unwarranted. The kingdom referred to by Daniel is a literal kingdom, the nucleus of which will be formed with the redemption of Zion, and the restoration of God's people in the land of their inheritance. True enough the stone seen by Daniel will be cut out of these mountain regions meaning that the faithful among the people of the Latter-day Saints will form the beginning of the great kingdom to be established. It is well, however, to remember that only those who will be ready to bring sacrifices of a high order, and are willing to fulfill the requirements which the Lord makes of His people, are to be the ones who will enjoy the great blessings promised by the Lord, while the sluggish and unfaithful will stand no better chance than those of the world who refuse to bow to the sceptre of the great prophet spoken of by Moses, as the following passages of scripture clearly indicate:

"Behold vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go

orth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name, and have not known me and have blasphemed against me in the midst of my house, saith the Lord.”*

“Wherefore, this shall be the answer of the Lord unto them: In that day when I came unto mine own, no man among you received me, and you were driven out. When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers wilderness; their fish stinketh and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand—the shall lay down in sorrow. Behold, and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not; wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. These shall go away into outer darkness, where there is weeping and wailing and gnashing of teeth. Behold the Lord your God hath spoken it. Amen.”†

At this junction the writer desires to emphasize that although the blessings of Ephraim are great and far-reaching, the distinction and honor enjoyed by Judah eclipse those extended to Ephraim. Judah, through the House of David, is to reign forever and ever. Christ Himself, coming through Judah, will reign, and with Him His chosen instruments likewise descending from David, while Ephraim will be second to Judah in being associated in the reign and government of the kingdom of united Israel. Besides the prophetic utterances already quoted as to the exalted position Judah will occupy we give the following:

“Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces, like the earth which he hath established forever. He chose David also his servant, and took him from the sheep folds; from following the ewes great with young he brought him to

*Doc. & Cov., Sec. 112, pages 24-26.

†Doc. & Cov., Sec. 133, pages 65-74.

feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands.”‡

“I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah.”

“Then thou spakest in vision to thy holy one and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God and the rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.”§

“Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah. In those days and at that time will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In

‡Psalms 78: 67-72.

§Psalms 89: 3-4 and 19-37.

those days shall Judah be saved and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites want a man before me to offer burnt offerings, and to kindle meat offerings and to do sacrifice continually. And the word of the Lord came unto Jeremiah saying, Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came unto Jeremiah saying: Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy on them.”||

“And the Lord said, Blessed is he through whose seed the Messiah shall come; for he saith, I am Messiah, the King of Zion, the rock of heaven, which is broad as eternity.”||

Paul, the apostle to the Gentiles, in writing to the Romans, a Gentile branch of the primitive church, points out the election of the Jews (though being enemies of God at his time) as to the blessings to be bestowed upon them in the latter days, and as to the deliverer to come out of Zion, to “turn away ungodliness from Jacob.” He likewise quotes Isaiah as to the

||Jeremiah 33:14-26.

¶Pearl of Great Price, page 137, Vol. 1, Church History. (The Writings of Moses.)

coming forth of the root of Jesse, expounding to the Romans the scriptures as to the blessings awaiting Jew as well as Gentile, in the latter days.*

Christ Himself testifies as to the exalted station Judah occupies through David and his descendants. These are the words uttered by him: "I, Jesus, have sent my angels to testify unto you these things in the churches. I am the **root and offspring of David**, and the bright and morning star."†

Of the restoration of Israel and Judah in the land of Canaan, and the reign of the House of David, men of learning have written. In this connection we quote the following from a work written by Charles Forster Kent, Ph. D., "History of the Jewish People:" "One of the many elements inexplicable from a human point of view is the unanimity and absolute certainty with which the prophets of the period declared that their race would again be restored to Canaan. In the details, their portrayals of the nature of the restoration varied, but respecting the essential facts they were in perfect agreement. Before the final fall of Jerusalem, Ezekiel announced that Jehovah would surely gather His scattered people. Later, when the sacred city was in ruins and the Jews were in exile or in the grave, he reiterated the same prediction in the striking parable of the valley filled with dry bones. By this he declared that the nation, then morally and physically dead, would yet be raised and revived by Jehovah and endowed with a new and more glorious life,‡ while all heathen foes which opposed it would be completely destroyed. For the sake of His honor, which was sadly tarnished by the infidelity of those who presented Him before the world, Jehovah would give them a new heart of flesh instead of their heart of stone.§ The old and broken covenant he would renew and He, Himself, would return again in Jerusalem among His people.|| It is also interesting to note that in Ezekiel's picture of the restored Hebrew kingdom the descendants of the northern Israelites, as well as the Judeans, are to have a share.¶ Each of the ancient tribes is to be as-

*See Romans 9, 26 to 32 and 15, verse 12.

†Revelation 22: 16.

‡Ezekiel 37: 1-14.

§Ezekiel 36: 21-26.

||Ezekiel 16: 52.

signed a definite portion of the Land of Canaan.* Over the united people is to rule Jehovah's faithful servant, a **scion of the royal Judean line**, who shall be dominated by the same noble purposes as guided Israel's great conquerer, King of memory."†

To Ephraim the dispersed tribes of the north will come, pay homage and present their treasures to him in recognition of the illustrious station he holds among them as their head and leader, while in return they will receive far-reaching blessings by his hands.

After all that has been said on this subject, the question arises, By virtue of what authority may the leaders of the church claim and insist that no one can be called to do a certain work, only through them? Under consideration here is an instrument to whom rightly belongs the priesthood and the keys of the kingdom (kingdom in its political, as well as its spiritual sense); and a second instrument on whom there is laid much power. When the kingdom is established the church in its present form will have outlived its existence, and become a part of the kingdom. Its members will be a part of the House of Israel, and no more presidents of the church will be heard of. It will be the kingdom of God with its chosen leaders who will tower in authority far above the present church authorities. It ought to appear as reasonable that the head of this kingdom, Jesus Christ, will choose those who will be honored and in whom such extensive powers will be vested. If He raised up a Paul, without the knowledge of Peter, James and John and the rest of the authorities of that time, as may be shown conclusively from Galatians, chapter 1, verses 15 to 24, the Lord can surely call one or more independently, who will enjoy more powers and honors than any other servant ever called since Adam, the head of this race. Moreover, it ought to be clear from the explanation given, that the powers in existence now have no voice in the affairs which concern united Israel, neither have they the authority to ordain one to a higher office than they hold themselves. Such matters are outside of their jurisdiction.

*Ezekiel 47: 13.

†Ezekiel 33: 23-24, 40, 24-28. See pages 53-54 of the mentioned volume.

The writer desires to point out at this junction that a little treatise has been published in Ogden by Stephen Malan entitled "The Ten Tribes Discovered and Identified," which advances the astonishing doctrine that the Ten Tribes are to be found among the nations of central and northern Europe, a theory which is at once so deceptive as to call forth a stirring protest against such an imposition, so much more so as the Deseret News book store has become an accessory to the deed of spreading this erroneous doctrine by selling the book. It is impossible to credit the author of the brochure with any degree of sincerity in advancing his reasons for the conclusion at which he arrives. The reader will agree to this when he peruses the following excerpt from the work: "In a revelation from the Lord to the Prophet Joseph Smith and recorded in Section 103, the events connected with the gathering of Israel are given in some detail. The parts of the revelation that directly concern us here follow: 'Send forth the elders of my church unto the nations which are far off, unto the islands of the sea, send forth unto foreign lands, call upon all nations, first upon the Gentiles, and then upon the Jews. And behold, and lo this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the Land of Zion that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about. * * Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord. For behold, he shall stand upon the Mount of Olives, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as of the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found. He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their old place, and the earth shall be like it was in the old days before it was divided. And the Lord,

even the Savior, shall stand in the midst of the people and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks and ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them and in the barren deserts there shall come forth pools of living water and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there they shall fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim, and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and a richer blessing upon the head of Ephraim and his fellows.'

"1. The elders of the church are here instructed to go first to the Gentiles. Why? For the reason that the House of Israel was commingled with them. But as we have remarked already, the gospel was taken from the Gentiles because they had rejected it. How, then, shall we explain this apparent conflict? In this way: The elders were not in reality to convert the Gentiles, but to call out from among them the seed of Israel, especially the children of Ephraim, who hold by inheritance the right of ministry in the holy ordinances of the gospel to the whole house of Jacob. These children of Ephraim are the first to be impressed with the divinity of the work of the Lord in this age, and are the first, therefore, to embrace the gospel; they are the first, too, to seek the heights of the Zion, and in their turn will be the first hunters and fishers of the other tribes, their brethren. And surely, when the house of Israel, the house of Judah and the children of Lehi on this continent shall be united, Ephraim shall be the ministering high priesthood for the whole.

"2. As to Zion: The land of Zion was first limited, but expanded as the saints grew in number; and it will continue to do so until the whole western hemisphere will be actually, as it is now theoretically, the land of Zion. Her stakes have been increased from

one to fifty-eight, her settlements extend over a territory a thousand miles in length and five hundred miles in breadth.

"3. The advice: "For those who are among the Gentiles" need no explanation for a Latter-day Saint. The advice for those who are among the house of Judah to flee, is not so clear.

"It appears that Ephraim is to have no part in the gathering of the house of Judah. Ephraim is to gather Ephraim and the others of the Ten Tribes; the Jews to lead their own gathering. The Ten Tribes being scattered among the Gentiles, Ephraim is to "hunt" and "fish" for them and bring them from the land of the north and the coasts of the earth. They are in the same localities and in the same conditions as the children of Ephraim, only more commingled with the Gentiles; for the Lord preserved Ephraim from the greater admixture that has happened to the other tribes among the ten.

"We should get a clear idea of this point. Notwithstanding the Ten Tribes shall come to Zion to assist the children of Ephraim in building Zion, strengthening it, and beautifying it, these same shall bless the constituency of these ten—or we might say more truly of the other nine. When this is done all the tribes of Israel can settle in whatever part of the land they desire. However, as already stated, this land of Zion is the promised inheritance of the children of Joseph, so that these are also entitled to their portion in the land of Jerusalem. Every tribe in the house of Jacob shall have a portion in that land of Judah, and form one grand commonwealth forever.

"But what of the Gentiles? We have already remarked that Shem and Japeth, in their descendants, were to become commingled, but that the children of Japeth were to be called the Gentile nations. Hence, it is practically impossible to find a line of demarkation between Gentiles and the Ten Tribes. It is a fact, however, that the northern Europeans and the colonies established in America, Asia, Africa and Australia, where the English, Scandinavian and the German peoples are found, are the seed of Israel by about fifty per cent; whereas among the Latin races there is considerably less of the seed of Israel. People talk of Israel as a mere dot in the Caucasian race, when as a

matter of fact there are more than ten millions of them right around us in the United States and on the continent of Europe; they may probably be estimated as numbering over one hundred millions.

"4. The passage quoted above also speaks of the commotions of the earth's surface. The turning of the land of Jerusalem and the land of Zion into their own places implies that they have been displaced, but are to be restored; similarly, the isles of the sea shall become one land, as they were before the earth was divided. All the land, then, on the earth's surface will be in one place and be even, and all the waters in another place, and be one.

"But the question arises, How can this great transformation be brought about? Different persons will have different opinions on the subject, and so we venture our own views the more readily.

"The elevations and depressions that we see in the surface of the earth were apparently caused by great convulsions in our globe. Now, if so, other such convulsions may bring about the changes predicted in the passage quoted. Not that it will be done in all parts of the earth at one time, for how could the people be saved from sudden destruction?

"5. A word about those who are in the north countries being remembered before the Lord.

"The people referred to are certainly the Ten Tribes, for the ancient prophets, as we have proved, knew the countries which we now call northern Europe as the land of the north, or the 'countries of the north.' Then, too, the commission to the Prophet and Oliver was to lead the Ten Tribes from the land of the north. Did they do it? Yes, in part, while they lived; and their successors in the ministry are continuing their work in this respect. Ephraim is being gathered from all parts of the earth, certainly from the north countries also, who are to 'hunt' and 'fish' for their brethren of the other tribes, not in another planet, but in the north countries and the coasts of the earth. The Ten Tribes in the 'north countries,' then, have already been remembered by the Lord, and are being remembered by Him all the time in the gathering that has been going on since the organization of the church, and that is going on at the present time. Joseph Smith and his successors are the prophets of the Ten Tribes,

who do not 'stay themselves' in their work. Moreover, they have 'heard his voice.' Not only so, but they have seen him also.

"6. A highway, the passage says, shall be cast up in the midst of the deep. The receding of waters in some localities, which separated two continents, has left a dry space, or partly so.

"But how shall the rocks be smitten and the ice flow down at their coming? Leaving out all consideration of the supernatural, we may say that the most reasonable explanation of this phenomenon lies in the skillful engineering, the explosive, the machinery, the manual labor expended in the construction of our railroads over plains, mountain defiles, across rivers and through mountains. And no doubt, too, this work in the rocks would affect the icebound regions of the north.

"7. The sentence concerning the barren desert will be fulfilled in the advances made in intelligence, education, industry, and the Lord's blessings upon His children; in fact, this has already been fulfilled more or less completely.

"8. As for the treasures that the tribes will bring to Ephraim's children, the explanation of this is implied in what we have already said. The people of this tribe are the leaders in the gathering of the Ten Tribes from the land of the north; and as such the others, if they come at all, must come to them. These treasures will be used for the interests of Zion. This contribution of treasure need not be thought of as being rapid at first. There are thousands even now who believe in the latter-day work, and would join it but for the chains of tradition that bind them; but we may look for them to do so in the near future, when the cloud passes away from their minds.

"The phrase 'the boundaries of the everlasting hills shall tremble at their presence' is a figurative expression. It is no other event than this, that the number of people shall be so great who shall be discovered by the gospel as to awe the adversaries upon the everlasting hills."

The writer of this feels that not much scope or time ought to be wasted in refuting the claims and the arguments of the author of the little work in question. The errors are so apparent that no one possessing the

faculties of reasoning to any degree is likely to endorse the ideas indulged in by him. The attempt to advance those theories, even from the pulpit of the Tabernacle by leading men of the church, however,* should be denounced as advocating false doctrine and an appeal be made to the first presidency of the church to stifle any attempt in that direction by issuing an "authoritative" article to that effect. The writer cannot help but express his feeling in this direction, to the effect that one could almost weep to see pernicious declarations of this sort put in cold type, and then made merchandise of at a place which is under the direct control of the church. The church resembles, as to spreading spurious teachings, the immodest woman, **who rather reveals than conceals her nakedness**, and as to suppressing the truth, she may be compared with the oriental woman, who is anxious to cover and hide her beauty.

But let us hasten to review the promised blessings in behalf of the Latter-day Zion, which embrace the establishment of the Kingdom (spiritually as well as politically) in order to receive an insight of the vast dominion over which the instruments spoken of will preside.

THE LATTER-DAY ZION

Fountains break in lonely deserts
 And thy flock feeds in their land
 Shepherds true attend the gathered
 David's prince leads out the band,
 Comfort sweet is now extended
 For thy lambs are born on sides
 Dandled on thy knees of nurses sides
 Dandled on thy knees of nurses

Born a nation in a twinkle
 For all righteous sing His praise
 Earth receives her ancient glory,
 War has ceased to foam and blaze
 But one flock and its true shepherds
 Dwell on Zion's hill and sing
 The great morn has chased the darkness
 Saints and angels crown their King.

(Continued from page 51)

From modern revelation we know that the cradle of men was not Asia, but the land upon which we dwell, America. Civilization flourished here for nearly seventeen hundred years from the creation of the world un-

*See Andrew Jensen's Sermon, page 80 of the 83rd Annual Conference (April, 1913).

til finally the deluge made an end of the sin-steeped inhabitants and their earthly existance, except the eight soules who escaped and by the means the Lord had provided, were transplanted to the land of Asia. About a century later Peleg was born, in whose days the earth was divided. The history of this period after the account of the creation is given, the Bible covers in less than half dozen chapters (down to the time of Terah, the father of Abraham). Little is known of the doings of the people who flourished and succeumbed except the facts relating to the flood and the names and posterity of the great patriarchs who followed Adam and who like their father, bore the Melchisedec Priesthood and administered to their aged father as well as received blessings from him in the presence of the Lord, when gathered in the valley of Adam-ondi-Ahman.*

"These things were all written in the book of Enoch and are to be testified of in due time."†

Thus became the land sanctified and holy

Holy land where Edens garden
 Flourished in celestial state,
 Where in Adam-ondi-Ahman
 Michael brought his offering great
 Where pure Able was acknowledged,
 Where the perfect Enoch's dwelled,
 Where the Prophet Noah warning,
 Future great events beheld.

The historical events which transpired upon this sacred soil are not lost to humanity, for the Lord found a way to preserve the records bearing on these events, which were handed down from Adam to his immediate posterity and doubtless carried by his servant Noah, as their custodian, to the new land of habitation after the flood had receded, where later generations were able to peruse them and add to them their own history. All things will in due time be made known to those whose spirits are in harmony with the great truths contained in these volumes.

The explanations given have direct bearing upon the subjects under consideration, for upon the identical places which became sacred through the administering of blessings in those early days of the existance of this globe, the righteous will dwell again and receive the riches of eternity. As it was in those days the

*Doc. & Cov., Sec. 107: 53-54.

†Doc. & Cov., Sec. 107: 57.

earth will return to its paradisaical glory, the waters will not divide it any longer as they will be driven back into the "north country." The land of North and South America will be connected with Asia and all the other parts of this globe, highways will be in existence between the holy land of Palestine and the sacred spots in North America, beautiful ornamental trees will extend their cooling shade to the pilgrims who will tread these highways, while the righteous of all ages who will form an innumerable multitude, viz. the antediluvians who in themselves will form an innumerable host, when taken in consideration into what mighty people the Jaredites, the Nephites and Lamanites expanded during a period (as regards the last named people) more brief than the anti-deluvians had time to expand—further all the seed of Abraham and all nations blessed through the same, which is as vast as the sand upon the sea shore, and includes the whole house of Israel—will form its happy inhabitants. When all facts concerning America will be made known we will commence to comprehend that the land or great portions of the same have been inhabited ever since the creation of this earth, except a short interval of time during which it was permitted to recuperate from the consequences of the devastation and desolation wrought by the great deluge enveloping it for a time, and this by nations and peoples highly favored by the Lord, and that all those nations preceding this, the present one, have been or nearly have been swept off from the face of the land as soon as they became ripened in iniquity. Four great civilizations and a number of minor ones have flourished and three of these great civilizations crumbled into the dust. When the fifth and last civilization is reared it will be imperishable, it will never be destroyed, the Kingdom not left to other people, but it shall break in pieces and consume all other Kingdoms and shall stand for ever. Then will be fulfilled the words spoken by Joseph Smith the Prophet: "The Lord hath redeemed his people."‡

Over this vast expanse of peoples Christ will reign as King of Kings and under him his Princess and chosen servants. Adam, who is Michael, "the ANCIENT OF DAYS," will call his children together and hold a coun-

‡Doc. & Cov. Sec. 84: 100.

cil with them to prepare them for the coming of the Son of Man. He is the father of the human family and presides over the spirits of all men and all those who have held the keys during any dispensation must stand before him in this grand council. Adam delivers up his stewardship to Christ, that which was delivered to him when holding the keys of the universe, but retains his standing as the head of the human family. The keys were first given to him and by him to others. He will have to give an account of his stewardship and they to him. God purposed to himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered in one and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same for ever and ever and set Adam to watch over them to reveal them from Heaven to man or to send Angels to reveal them. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation.||

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord.§

Noah stands next in authority to Adam. He is Gabriel. He was called of God to his office and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ. This is why Adam blessed his posterity; he wanted to bring them into the presence of God. They looked for a city, etc., "whose builder and maker is God."¶ These men are in heaven, but their children are on the earth. Their bowels yearn over us. God sends down men for this reason. "And the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that give offense and them that do iniquity."** All these authoritative characters will come down and join hand in hand in bringing about this work.††

||Hebrews 1: 14.

§History of the Church, Vol. 4 p. 207.

¶Heb. 11: 10.

**Matt. 13: 41.

††History of the Church, Vol. 3, p. 385.

In connection with this we give an outline of prophetic utterances as to the establishment of God's people (the house of Israel) in the land designated by the Lord for their gathering.

Hear the words of one of the Jewish prophets:

"And say unto them, thus saith the Lord, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them unto their own land, and I will make them one nation, in the land upon the mountains of Israel and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more."*

"And I will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, oh House of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also if ye will not hearken unto me; but pollute ye my holy name, no more with your gifts and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savor when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I have lifted up my hand to give it to your fathers.†

*Ezekiel 37: 21-22.

†Ezekiel 20: 34-42.

The Savior himself uttered these words: "And he shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other."‡

Nephi, one of the prophets living on this continent, utters the following words, concerning the gathering of the Jews:

"And after they have been scattered and the Lord God hath scourged them by other nations, for the space of many generations, yea even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement which is infinite for all mankind; and when that day shall come that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvellous work and a wonder among the children of men. And now, my brethren, I have spoken plain, that ye cannot err; and as the Lord God liveth that brought Israel up out of the land of Egypt, and gave unto Moses power that he should heal the nations, after they had been bitten by the poisonous serpents, if they would cast their eyes upon the serpent which he did raise up before them, and also gave him power that he should smite the rock, and the water should come forth; yea, behold I say unto you, that as these things are true, and as the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ of which I have spoken, whereby man can be saved."§

Speaking of the blessings which will come to the gentiles, the same prophet says:

"Yea, the kings of the Gentiles shall be nursing Fathers unto them, and their queens shall become nursing mothers; wherefore the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute, but behold this land, saith God, shall

‡Matthew 24: 31.

§II Nephi 25: 16, 17, 20.

be a land of thine inheritance, and the Gentiles shall be blessed upon the land.”||

These are the words of the Redeemer when administering unto the Nephites upon this continent, concerning the Gentiles:

“But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance. And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in their midst.”‡

Concerning Israel, the prophetic utterances of the Book of Mormon, are the following:

“And I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. And it shall come to pass that the time cometh when the fulness of my gospel shall be preached unto them. And they shall believe in me that I am Jesus Christ, and pray unto the Father in my name. Then shall their watchmen lift up their voice, and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together, ye waste places of Jerusalem; for the father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father, and the Father and I are one. And then shall be brought to pass that which is written, Awake, awake again, and put on thy strength, oh Zion, put on thy

||II Nephi 10: 9-10.

‡III Nephi 21: 22-25.

beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise sit down, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. Verily, verily, I say unto you, that my people shall know my name; yea in that day they shall know that I am he that doth speak. And then shall they say, How beautiful upon the mountains are the feet of them that bringeth good tidings unto them that publisheth peace; that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, thy God reigneth! And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward. **Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.** As many were astonished at thee; (his visage was so marred, more than any man, and his form more than the sons of men). So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider; Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.”¶

From modern revelations we quote the following: “When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his father’s name written on their foreheads; Wherefore, prepare ye for the comign of the bridegroom; go ye, go ye out to meet him, for behold he shall stand upon the Mount of Olives, and upon the mighty ocean even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of

Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as of the voice of many waters, and as the voice of a great thunder, which shall break down the mountains and the valleys shall not be found; he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided, and the Lord, even the Savior, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high-way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also, of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence, day and night, for ever and ever.”*

“And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he hath bestowed upon them according to his goodness and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love and in his pity, he redeemed them, and bear them, and carried them all the days of old; Yea, and Enoch also, and they who were with him; the prophets

who were before him; and Noah also, and they who were before him, and Moses also, and they who were before him; and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob shall be in the presence of the Lamb. And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the songs of the Lamb, day and night, for ever and ever.”†

“And then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off. But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept shall come forth to meet me in the cloud; Wherefore, if ye have slept in peace, blessed are you, for as you now behold me and know that I am even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth. Then shall the arm of the Lord fall upon the nations, And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake, And the Lord shall utter his voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn and they that have laughed shall see their folly, And calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thine hand and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends, I am he who was lifted up. I a mJesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king. And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable

†Doc. & Cov. Sec. 133: 52-56.

for them; And Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; For they that are wise and have received the truth and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but they shall abide the day; and the earth shall be given **unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up, without sin, unto salvation.** * * * And it shall be called the 'New Jerusalem,' a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety, and there shall be gathered unto it out of every nation under heaven. And it shall be the only people that shall not be at war one with another, and it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand; And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."**

In the writings of Moses, as revealed by the Prophet Joseph Smith, the following appears:

"And righteousness and truth will I cause to sweep the earth, as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare, an holy city, that my people may gird up their loins and be looking for the day of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said unto Enoch, then shalt thou and all thy city meet them there, and we shall receive them into our bosom and they shall see us, and we shall fall upon their necks and they shall fall upon our necks and it shall be Zion which shall come forth out of all the creations which I have made,

**Doc. & Cov. Sec. 45: 44-58, 66-71.

and for the space of a thousand years shall the earth rest.”**

We finally quote from John, the Revelator's description of the final state of the righteous, flourishing under the perfect state of government of the King of Kings: “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.”‡ “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; and on the east three gates; on the north three gates; on the south three gates; on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh chrystolyte; the eighth beryl; the ninth a topaz; the tenth a chry-

**Pearl of Great Price, pp. 21-22. Church History Vol. 1, p. 138.

‡Revelations 21:3.

sophrasus; the eleventh a jacinth; the twelfth an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.”*

The reader will comprehend the fact when reflecting upon the vast expanse of the kingdom of God in its fullness, the subjects of which will embrace all the righteous who ever lived upon this earth, those who are living at the present, and will be in the flesh when the restitution of all things sets in, and the reign of righteousness has commenced—that even if all the members of the church, with its authorities, were faithful and entitled to the higher blessings coming forth now, that they will comprise but a speck of the vast empire which will reach to the uttermost parts of this globe. As we know, however, by revelations that the Lord will find but little faith when He appears as a thief in the night, and but a few, comparatively speaking, will have the privilege to see him “as he is,” it is obvious that those who are in authority, as well as the members of the church now will, according to their state of belief or unbelief, either be rejected, or they will be found in the ranks of united Israel. If all these things are correctly understood, all opposition to the Word of God should cease, and the hearts of the people melt under the influence of the word of God.

We will close this division by quoting a vision given to one of the first ordained apostles in this dispensation, which reflects the exceedingly happy state the earth when renewed and its sanctified inhabitants will enjoy after Satan's reign has come to an end:

*Revelations 21: 9-27.

“One Hundred Years Hence—1845.”

From the Nauvoo Neighbor.

God, through his servants the prophets, has given all men a clue to the future. In view of this we were cogitating upon our bed the other night what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying, “Thus saith the Lord, I will destroy the earth with a flood, after one hundred and twenty years.” “There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the land enjoys her sabbaths seventy years.” And then came Daniel's Numbers, and the exact time when the Savior should be born, his crucifixion and second coming.

While thus looking over the “has beens,” we fell into a deep sleep and the angel of our presence came to our bedside and gently said “Arise!” Now it matters not whether we were in the body or out of it, asleep or awake, on earth or in heaven, or upon the water or in the air; the sum of the matter is like this—our guide, for such we shall call the angel, or being, that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the place a “pillar of fire” seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by the temple of the Lord in Zion, the letters of a pure language and sparkling like diamonds, disclosed where we were. Our guide went around the city in order to give us a chance to “count the towers” and as it was nearly sunrise he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity. The “pillar of fire,” as the sun arose majestically melting into a white cloud, as a shade for the city from heat. The dwellings, so brilliant by night, had the appearance of “precious stones,” and the streets glittered like gold, and we marvelled. “Marvel not,” said our guide, “this is the fulfillment of the word of Isaiah; ‘For brass I will bring gold, and for iron I will bring silver and for wood brass and for stones iron. I will

also make thine officers peace, and thine exactors righteousness.”

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of “common life” and we glorified. “The vale” that hides our view from the glory of the upper deep, had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John and other prophets before him had leveled the mountains over the whole earth, the “sea” had rolled back as it was in the beginning, the crooked was made straight and the rough places plain. The earth yielded her increase, and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion showed that the “Lord was there,” and truly so, for after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his “one hundred and forty-four thousand” glittered in the retinue of “earth’s greatest and best,” so gloriously that the show exhibited the splendor of gods whose father’s name they bore on the front of their crowns.

Our curiosity excited us to inquire what day they celebrated? To which the guide replied “This is the feast day of the Lord, to Joseph and Hyrum Smith, for being martyred for the truth, held yearly on the seventh day of the fourth month throughout all the tribes of Israel!”

Flesh and blood cannot comprehend the greatness of the scene; the worthy of the earth, with Adam at the head,—the martyrs of the different dispensations, with Abel at the head and honorable men from other worlds, composed an assemblage of majesty, dignity and divinity so much above the little pageantry of man in his self made greatness, that we almost forgot that mortals ever enjoyed anything more than misery, in all the pomp and circumstance of man’s power over man! This was a feast day for truth! This was the reward of integrity—this was the triumph of “kings and priests” unto God, and was a holiday of eternity! Who could be happier than he that was among the holy throng? No one. And away we rode out of Zion among her stakes.

At the first city out we found the same spirit. All were one. While there, the following news by post came from the East: It was read from one of the papers, just published that morning: "In digging for the foundation of our new temple in the One Hundred and Twenty-fourth City of Joseph, near where it was supposed the city of New York once stood, a large square stone was taken from the ruins of some building which, by a seam in it, indicated more than mere stone. The seam being opened disclosed a lead box about 6 by 8 inches square. This box was soon found to contain several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of the city which were spared from calamity were "slung out when the earth was turned upside down some forty years or fifty years ago for their wickedness."

The account of fires in one of these papers was truly lamentable, destroying, as the paper said, more than twenty-five millions worth of property in about three months. Each contained a large number of murders, suicides, riots, robberies and hints of war expected, with columns of divisions among the sectarian churches, about "slavery, Onderdonking and the right way." The Archer of Paradise remarked as these horrors of "old times" were being read, that "all that was transacted in the last days of Babylon before Satan was bound."

Joseph Smith said, "Lord, we will put those papers and coin in a repository of relics and curiosities of Satan's kingdom of the old world," which was agreed to by all, after exhibiting the coin. * * * *

Another coin had the appearance of gold, with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on the Lord said: "Beware of the leaven of old—let us enjoy our day."

In a moment this band of brethren were off and what could equal the view. No veil, no voice, the heavens were in their glory and the angels were ascending and descending. The earth was in its beauty, the wolves and sheep, the calves and lions, the behemoth and buffalo, the child and the serpent enjoyed life

without fear, and all men were one. As we were passing to another city, amid all this perfection of the reign of Jesus before His ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue color, with an abbreviated word "Mo" and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed: "The wicked are turned into Hell and forgotten, but the righteous reign with God in glory." And it seemed as if the echo came from a redeemed world—"Glory." At about two, after five hours ride among the cities and stakes of Zion, we returned to the capitol to partake of the feast of the martyrs. The preparation was perfect. A table through the grove of Zion for more than three hundred thousand saints, where Jesus Christ sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Balyon in its best days, never witnessed. Says Jesus, as every eye turned upon Him: "Our father and thine, bless me and mine. Amen." After the feast (the sentiments, words of wisdom and other touching matters were to be published in Zo-ma-rah, or pure news, and are omitted) we stepped in the News room, and the first article in the Pure News which attracted our attention was the minutes of the General Conference held in Zion on the 14th day of the first month, A. D. 1945, when it was motioned by Joseph Smith and seconded by John the Revelator "that forty eight new cities be laid out and builded this year, in accordance with the prophets which have said 'who can number Israel? Who can count the dust of Jacob? Let them fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond 18 degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issacher and Zebulon, and twelve on the west at the same distance for the tribes of Gath, Asher and Napthali. The paper contained a notice for the half yearly conference, as follows:

"The general half yearly conference will be held at Jerusalem on the 14th day of the seventh month, alternately with the yearly conference in Zion. It is proposed that the highway cast up between the two

cities of our God, be decorated with fruit and shade trees between the cities and villages (which are only 18 furlongs apart) for the accommodation of wayfar- ing men of Israel. Gabriel has brought from Para- dise some seeds of fruit and grain which were orig- inally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the sweet singers of Israel came so mellowly over our sensation for a moment that we hardly knew whether the angels or saints of the mil- lennium were chanting a vesper to their Savior. We were so delighted with the performance, as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:

"Death and Satan being banish'd
And the veil forever vanish'd
All the earth's again replenish'd
And in beauty appears
So we'll sing hallelujah's
While we worship our Savior
And fill the world with cities
Through the 'great thousand years' "

Our eye next caught a map, showing the earth as it was and is. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated "in the side of the north." The first river is called "Passon" and runs west. The second is called "Giau" and runs south. The third is called "Haudakal" and runs north, and the fourth is called "The Fraters" and runs east. These four rivers divide the earth into four quarters, as it was in the days of Adam, and with their tributaries give an uninterrupted water communi- cation over the face of the world, for in the beginning the earth was not called "finished" until it was "very good" for everything. By the paper we were reading we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "It shall rain moderately in the first and seventh month, that the plow-man may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for our King, President and law-giver, with such wise counsellors as Adam, Noah, Abraham, Moses, Elijah, Peter and Joseph, we were imperceptibly led to exclaim, "Great is the wisdom, great is the glory and great is the power of man with his maker!" when on a sudden our guide came and said, "You must drink wine with the Lord in His kingdom," and then return. This we did, and many other things which we saw are not lawful to utter, and can only be known as we learn them by the assistance of the guardian Angel.

When we were ready to return, our guide observed, "Perhaps you would like to look through the Urim and Thummin of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the "holy instrument." One look and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what folly, corruptions and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye and the cunning of the Devil. But they shall come. We returned and awoke, perfectly enamored with the beauty and glory of Zion to be, as well as the splendid harmony of the "Feast of the Martyrs," determining in our mind at some future day to give a sketch of the Temple wherein Jesus sat, and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the holy mountain—when the earth should be full of knowledge of God as the waters cover the sea. In short, the heavenly reality of one hundred years hence."*

We will now come to the last division of our treatise, namely:

THE ROOT OF JESSE

David's prince leads out the band.

While we have spoken of the instruments to come forth in the redemption of Zion, and the setting up of the kingdom of God, in a general way, we will in this division treat in a special way upon one of the instruments who has appeared in our midst, with the message that the promises of the Lord have commenced to be fulfilled.

*See Millennial Star Vol VI, No. 9, pp. 140-142.

One would think that if, at the time of the darkest hour the church has ever passed since its organization, when the present President of the Church appeared in Washington, the seat of the United States government, and testified there before Congress that he had never received a revelation, and that his knowledge of the truthfulness of the gospel as taught by Joseph Smith he had obtained by inspiration—we say one would have thought that if at that time an inspired voice would have been heard, which was able to throw light upon the preplexed situation, gladness would have reigned in the hearts of all Israel, and that a listening ear would have been lent to the great truths unfolded and expounded. But alas! this recent messenger was rejected, in common with the prophets of all ages. His claims have been sharply contested by the priests, as well as by the bulk of the people. Attempts have been made to stifle his voice, and he has been fought with the weapons of calumny and sore misrepresentation. The spirit of those in authority, is reflected in the article considered and commented upon in the foregoing pages of this little work. The article was written to defeat him and his claims, and blindfold the people as to the true meaning of the living word of God. The expressions penned by the author of the article as to the boldness and audacity of the claimant, etc., betray an ignorance as to things divine that is astonishing. As if a messenger sent from the courts on high could do otherwise than introduce himself as one having a message to deliver. If an envoy sent to the head of a government introduces himself and presents his credentials preparatory to delivering his message, do those in high places in the church expect an envoy sent by the Lord to His people to proceed in a different way? And as to the consistency of his claims; in which way do these venerable men propose to meet the situation in which the church finds itself, when, according to the testimony of the official holding the highest station in the church, revelation in his highest form has ceased in the church. If no one dares to make claims as to being sent from God, and at the same time the ones who stand at the head have ceased to receive such revelations, —do they propose to have the church exist without revelations, and drift into the state of

apostacy, making all the prominses of God of none effect? God forbid! He has remembered His people and will carry forward His work.

For ten (10) years the Lord's servant, Brother Samuel Eastman has labored among the Latter-day Saints and endeavored to prepare them for the coming of the Lord as a thief ni the night, and the great work of the redemption of Zion. He has written three pamphlets so far, refuting the pernicious teachings of the church, as advanced in the cited article published in the year 1905, and has unfolded the scriptures bearing on the great work coming forth, the beauty of which is most consoling and uplifting to those who with a faithful heart are looking for their redemption. He has likewise shown (in the third pamphlet) what a sad, disorderly condition the church is in, which statements, in connection with what has been set forth in this treatise, should be an eye-opener to all lovers of truth. We invite the reader to closely peruse the writings of Brother Eastman, inasmuch as they contain words of inspiration, and will lead the earnest investigator to the fountain of pure truth. Brother Samuel Eastman is such an earnest exponent of the greater blessings promised all Israel, and leaves such a lasting impression in the hearts of his hearers, that no one will ever be able to separate him from his great mission. No matter whether he is believed or derided, he is bound to become a great force in the vast expanse of United Israel. He stands as high above everything that calls itself "authoritative" as Joseph the Prophet stood above the spiritual leaders of the people of the world in his day. What do we propose to do with such a man? Dispose of him by throwing at him evil epithets as some of the leading men of the church delight to do? This will not be effective, if we believe Josiah Quincy. Neither a man like Joseph Smith nor Samuel Eastman can be disposed of by such weapons. They both are servants in the hands of the Lord, and have to be reckoned with. In regard to the former, it has been proven, and as to the latter, it will be proven. A few souls have rallied around him, and they propose to proceed as the early worthies of the church did regarding Joseph Smith the prophet. They propose to stand by the servant of God, receive all the teachings they can ob-

tain and repose their trust with their maker, until the time when He will bring about His purposes, and vindicate His servant, and those he has gathered around him, to the shame and remorse of all who have rejected him and his glad message. We want to point out here that Brother Samuel Eastman does not stand alone any longer as a witness to the truthfulness of the work that he proclaims. The promises made in his writings have been verified, that any one who will hear his message, and ask the Father in humility and faith as to its divine origin, shall receive a knowledge that these things are true. Scores of souls testify independently of Brother Eastman, as to the divinity of the work he is engaged in, and rejoice in the loving kindness of their maker.

In summarizing the points as to the evidences given in favor of the claims of Brother Eastman, we have shown:

First: That according to the sure word of prophecy, messengers are due to appear now.

Second: That the house of God, being out of order, the authorities of the church cannot and do not receive revelations in the word's fullest sense, which would point out the way to the fulfillment of God's promises to His people at this important hour.

Third: That Brother Eastman possesses the spiritual qualifications of unfolding the scriptures and shedding light upon those precious predictions which were heretofore kept in obscurity to a marked degree, and that anyone listening to his inspired utterances, must of necessity be impressed, in contra distinction to the uninspired and meaningless discourses of the leaders of the church as to these important things, the unfolding of which the members of the church have a right to look for.

Fourth: That independent witnesses can testify that Brother Eastman is a divinely sent messenger, to the same extent that they can testify that Joseph Smith is a prophet of God, and that they have obtained the divine promises, that in due time they will receive endowments, in holy place, equal to or exceeding the blessings or endowments which the servants of God and the Saints at large, received in the Kirtland temple, and thus equipping them for the mission to be per-

formed among the peoples of the world, previous to the general coming of Christ.

How powerful are these evidences when compared with the objections the church offers against the claims of the messenger in question. These are the objections put forth, besides those already noted:

First: That no one can claim to receive revelations for the church, as this is against the spirit and letter of Doc. & Cov. Sections 28, 42, 43, and 50, verses 3 to 9, and Section 132 verses 8-11, according to which only one at a time shall be in communication with the heavens.

Second: That the claimant has been excommunicated from the church, and that he was shorn of his priesthood and membership, and thereupon is left without the powers and authority to act in any capacity whatsoever in spiritual things, and that, as a consequence, he is but an importer, and his fate will be equal to that which has overtaken other individuals who have advanced similar claims, by finally receiving the just indignation of the one whose name they have blasphemed. In order to point out the fallacies of these objections in full the following is set forth:

As to the first objection, the reader will find, when searching the pages of church history that sections 28 and 42 of Doc. & Cov. were given as a direct consequence of individuals, among whom Hiram Page was the most prominent one, pretending to have received revelations, which they surmised should be recognized. The Lord soon made clear by giving these revelations, that Joseph the Prophet, was the sole mouthpiece of the Lord. This was but consistent and right, and as a matter of course this principle holds good today in the government of the church, and will hold good so long as that organization exists. In conformity with this, the 43rd Sec. of Doc. & Cov. finds its application. The provision made in this section enabled the Prophet Joseph Smith to refute any claims of individuals, when in the course of time charges were brought against him to the effect that he was a fallen prophet. The Lord foreseeing what would transpire, instituted in this revelation protective principles which in due time proved to be a bar against the cunning devices and schemes enlisted by the powers of darkness.—The quotations given

from the 50th and 132nd Sections of Doc. & Cov. have not their bases on the same, though on related principles. Most of these principles rest upon a natural law, not only in spiritual, but likewise in secular affairs.

No citizen of the United States can step forward and claim that he has received instructions and authority from the powers in existence, which in this case would be the united voice of the people of that country to dictate or act in the name of the people in any capacity in the office of the President of the United States or any other elective or appointive office. The mentioned powers do not recognize any other officer, except the one who has been duly elected, and other claimants would be silenced at once, in case an attempt was made to exercise any degree of authority. This applies not only to the President of the United States, but likewise to a governor of a state, a mayor of a city, or any other officer in the confines of an organized government. These principles also hold good as to business and private organizations and are so generally understood that a case is indeed very singular when claimants and pretenders of that kind arise. Let us surmise, however, the case when the powers which have placed an officer in authority, impeach or recall such an officer, or, in case one form of government is replaced by another form, and for this reason the authority of one officer expires, and a new officer takes his place, then matters receive an altogether different aspect, for the powers that have placed an officer in authority can also remove him under certain conditions, and annul his authority and install another one in his place.

The case of Brother Eastman is analagous to the last named emergency. He has never interfered with the government, or the duties of the officials of the church, but rather upholds them, to a degree, before his hearers, and urges obedience to the laws of God. Not only this, but he also takes the ground that the authorities of the church are still entitled to inspiration in their routine transactions in their respective offices, just as much as other servants of the Lord in their fallen state were not left entirely without the guidance of the Lord in their official capacity, as long as they were permitted to hold their station. For this

reason the case of Oliver Cowdery, Hiram Page, or any other individual advancing claims as to receiving revelations, etc., is not parallel with his case. The claims of Brother Eastman are in line with those of David against Saul, and Samuel against Eli. The powers on high have impeached the present authorities of the church, as may be plainly seen from the 85th Sec. of Doc. & Cov., the 34th chap. of Ezekiel, and other scriptures which foreshadow the change in the administration in power at the present. There is, however, another reason for the change, and this is, as has been demonstrated previously, to be found in the fact that a greatly enlarged form of government will supercede the limited government of the present, by virtue of the fact that the kingdom as foretold by Daniel will set in, and its government will take the place of the one in vogue now. The church was founded in a log cabin, and afterwards it dominated a city (Nauvoo), then a territory and finally a state (Utah). The final step will be to merge into a kingdom, which will be presided over by the Root of Jesse, who at the same time has the blood of Ephraim flowing in his veins. To him rightly belongs the priesthood and the keys of the kingdom.

He is the one who will fill the terms of the 85th Sec. of Doctrine and Covenants, and set the house of God in order, and likewise lead the people to the land of their inheritance, as Moses led the children of Israel to the land of their fathers. In due time he will also become the custodian of the Urim and Thummim (the interpreters) which have not been in the possession of the church since the days of the Prophet Joseph Smith, and without which no one can fulfill the functions of a seer, as the term "seer" signifies.

When Ammon stood before King Limhi he uttered the following words regarding the interpreters, and the quality of a seer: "Now Ammon said unto him, I can assuredly tell thee, O King, of a man that can translate the records, for he has wherewith he can look and translate all records that are of ancient date, and it is a gift from God. And the things are called interpreters, and no man can look in them, except he be commanded lest he should look for that he ought not, and he shall perish. And whosoever is commanded to look

in them, the same is called seer. And behold the king of the people who is in Zarahemla is the man that is commended to do these things, and who has this high gift from God. And the King said that a seer is greater than a prophet. And Ammon said that a seer is a revelator and a prophet also, and a gift which is greater can no man have, except he should possess the power of God, which no man can, yet a man may have great power given him from God. But a seer can know of things which have passed, and also of things which are to come, and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith might work mighty miracles, therefore he cometh a great benefit to his fellow beings.”*

Though the President of the church has pointed out with pride that the archives, records and other documents, and matters pertaining to historical facts, etc., are with the church, and in this connection has urged that the members of the church have to look to the present authorities for blessings and prerogatives, the reader will perceive from the facts advanced that the heir to David's throne will be not only in possession of every record pertaining to the kingdom, but will receive all the hidden things and treasures, since the world began, until knowledge shall beam forth in mighty power for the benefit of those who shall be called the elect of God.—The question may arise in the reader's mind: What is the Lord's purpose for causing the instrument under discussion to appear in such a spectacular manner as verse 7 of the 85th Section of Doc. & Cov. reveals, a display which will be surpassed only by the appearance of the Lord himself, when He comes to reign as King of Kings. It is the privilege of the faithful of the present generation to receive light on this point, after the full purpose and meaning of this scripture has been hidden away as it were for many decades. No President or Apostle or priest and lay member of the church can give light upon this subject.

*Mosiah 8: 13-18.

Only through the instrumentality of the one to whom rightly belongs the keys of the kingdom, intelligence can be given on this point, for the Lord does not do anything **until** He reveals His mind to His servants, the prophets. (See the inspired translation of the Jewish scriptures). This then is the reason for the display of power and grandeur, when the Lord's anointed is inaugurated in his great office: Inasmuch as he is an heir to the throne, and his appearance on the scene marks the re-entrance of the House of David in the government of all Israel, which is to remain forever, the Lord has deigned to mark this event by inaugurating His anointed servant with an outward display which but reflects the royal rank this personage is heir to. If the governments of the world observe ceremonies, display and pomp when inaugurating their rulers and mighty ones, then it will appear as consistent that the inauguration of the mighty ones of the heavens who shall stand in the government of all those who ever inhabited, now inhabit, and will yet inhabit this globe, will surpass in magnificence and splendor all earthly display of the present and past ages. It will be a heavenly display, differing from earthly things as the appearance of angels differs from the appearance of the mortal envoys commissioned by the potentates of the world.

As to the second argument of the church authorities that the claimant has been dealt with by the church courts, and excommunicated from the church because of his opposition to the powers in vogue, it becomes necessary to point out that the highest court of the church, as organized in the days of the Prophet Joseph, is no more in existence, and for this reason the constitution of the church, which comprises all the revelations given by the Almighty through that instrument, has been violated. In order to make this statement clear and comprehensive, it becomes necessary to treat briefly on the constitutional rights of the members of the body called the Church of Jesus Christ of Latter-day Saints.—Taking into consideration the attributes of the Lord as to righteousness and justice, and also the importance of calling into question the standing or membership of His sons and daughters who have made covenants with Him, it is but consistent

that the powers on high would regard the rights of the individual to a degree as to assure equity and justice to alleged transgressors, in case the necessity arises to sit in judgment against the individual, by the established agencies placed in the church. In perusing the revelations upon this point the student of church government will find that the organization of courts effected for this purpose is elevated far above those of an earthly nature, for this reason, that the Lord has provided the enjoyment of direct communication with the heavens "in cases of difficulty respecting doctrine or principle (if there is not a sufficiency written to make the case clear to the minds of the council)."* This course is to be taken after the Presidency of the High Priesthood and the General High Council have exhausted their resources of research, and the case in question is still unsettled. The different courts at the seat of the church and its organized stakes were established by revelation, as follows:

First: "The Bishop's Court."

To sit in judgment upon transgressors upon testimony as it shall be laid before him according to the laws, by the assistance of his counsellors, etc.†

Second: The standing High Council of the Stakes of Zion.‡

Third: The High Council of the Church, which was appointed by revelation for the purpose of settling important difficulties which may arise in the church, which could not be settled by the Church or the Bishop's Council to the satisfaction of the parties.§

That the last named council of the church should be a permanent one, is made clear in Sec. 102, v. 8. This council, however, as has been previously observed, is not in existence in the church now.

If a like condition existed as to the Supreme Court of the United States, the highest court of the land, the constitutional rights of the citizens of, and the aliens in the United States, would be impaired, in fact, no final decision as to the rights and possible wrongs could be had, in case the individual desired to exercise his prerogatives to appeal to the courts of last resort.

*Doc. & Coc. Sec. 102: 23.

†Doc. & Cov. Sec. 107: 72.

‡Doc. & Cov. Sec. 107:36.

§Doc. & Cov. Sec. 102: 2; Sec. 107: 37.

The result of this would be that the judicial branch of the government would be in a disorganized state, and consequently would be out of order. This condition prevails in the church, with its highest court of appeals not in existence. It is therefore in vain for the church to claim that it has excommunicated such and such a member. It cannot do so until the House of God is set in order, and the constitutional provisions are complied with. This not only applies to Brother Samuel Eastman, but to any member of the church, who has been adjudged by the council of the stakes, and has not had the privilege to appeal to the highest court. The Prophet Isaiah saw this condition when he predicts: "Hear the word of the Lord, ye that tremble at His word! Your brethren that hated you, that **cast you out** for my name's sake," etc.* The present authorities of the church can cast out, but under the present condition they **cannot take away the membership from the individual**. Their decision is not recognized by the powers of heaven, at the present state of disorder and confusion.

As to Brother Samuel Eastman's case, it was appealed to the President of the Church; no action was taken, however, in response to his appeal. Viewing, therefore, his case from this angle, it is still waiting a decision.

But even if the church officials were able to prove their claim as partly correct, no one believing in the principles as advocated, and unfolded by the latest messenger of truth, needs to be concerned about his rights, as to his standing before the Lord, for he himself, the great omnipotent, has been cognizant of Zion, and has made provisions which no mortal can impair or make void. The following is the word of God with reference to Zion, which according to his own definition is "**The Pure in Heart.**"

"What is meant by the command of Isaiah, 52nd chapter verse 1, which says: 'Put on thy strength, O Zion,' and what people had Isaiah reference to?

"He had reference to those whom God should call in the last days, who should hold the power of the priesthood, to bring again Zion, and the **redemption of Israel**; and to put on her strength, is to put on the

*Isaiah 66: 5.

authority of the priesthood, which she (Zion) has a right by lineage. Also return to that power which she had lost."†

According to this passage of scripture which is a part of the glorious revelation as to Zion's chosen instruments and their forthcoming, Zion, the pure in heart need not to be uneasy about the possession of her powers. She owns these by lineage, while to the instrument under discussion, as has been pointed out frequently, rightly belongs the priesthood and the keys of the kingdom.

That the Lord was in a special manner cognizant of the rights of his servant may be seen from the fact that Brother Samuel Eastman was called by the Lord in the year 1904, nearly a year before the church had rendered the decision against him. The Lord thereby verified his priesthood and in addition to this, honored him.

They all will enjoy their blessings, with or without the sanction of the shepherds in Israel, who are arraigned by the Lord by the mouth of His servants because of their delinquency.

The writer desires to point out that Brother Samuel Eastman has compiled a little work containing a biographical sketch called "Reminiscences of my life," and recommends the same to the reader for his perusal in order that he may know about the man the Lord has honored to stand at the head of united Israel "who shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."‡

Concluding this division, we quote some of his inspiring utterances, taken from the second pamphlet written by him.

"And he that hath written these things desires to bear a solemn testimony to the whole world that this one true system of divine religion has been restored to the world by that great restorer and Prophet, Joseph Smith. That he did organize the true church of Christ, and restore the priesthood to man again; that universal peace is true; that the kingdom of God is also true, as foretold by Daniel the Prophet. It will come by way of Isaiah, Jeremiah and Ezekiel. It will come by way

†Doc. & Cov. Sec. 113: 7-8.

‡Isaiah 11: 10.

of Daniel, Joel and Malachi; it will come by way of the Hill of Commorrah, and Moroni, it will come by way of Joseph Smith and the "Book of Mormon." It will come by way of that people who was driven to the Rocky Mountains and have become a great people; it will come by way of heavy thunderings and vivid lightning and by earthquake, fire and sword. The everlasting hills will quake and the mountains tremble. It will come by way of an offended creator, because of the wickedness and blind unbelief of the nations. It will come by way of the House of Israel and of Gentile, and of the royal house of David. It will come by way of prophecy and dream, of visions and miracles and by the bared arm of Jehovah, the God of the whole earth, and finally of him, and through him who is "King of Kings and Lord of Lords," "Prince of Peace," the "Alpha and Omega," the "Beginning and the End," the "first and the last."

While the writer has commented as to the work of the Root of Jesse, he has mentioned but slightly the other instrument to come forth, as noted in the 3rd and 4th verses of the 113th section of Doctrine & Covenants. (The Rod of Jesse).

This instrument comes from the same family stock as the Root of Jesse, the House of David, and consequently there is blood relationship between these two messengers, and they might be termed as being brothers, though not in the full sense, as Moses and Aaron were. As he is an instrument in the hands of the Lord, it signifies that he also has a special mission to perform in connection with the Root of Jesse. This instrument will be revealed by name as soon as it pleases the Lord to do so. As Moses of old received the priesthood from Jethro but his divine calling came direct from God, and independent of men, so these divine messengers hold their priesthood from the church, verified by the Lord, while their calling is independent of man.

SUMMARY

As the period of time has arrived when great blessings will be bestowed upon the people of God, the question presses itself upon the thinking mind, whether they will be ready to bring forth those sacrifices which will be required to obtain such extraordinary favors.

Will men arise, like unto Nehemiah, and devote their substance for the upbuilding of the waste places of Zion? History records that when Nehemiah, who was the cup-bearer of Artaxerxes, first king of Persia, was appealed to by a deputation of Jews in the distant capital of the Persian Empire, Susa, to use his influence with the King to grant the re-building of the walls of Jerusalem, because of the depleted condition of the city, he gave expression to his feelings for the beloved city in fasting and lamentation, although he had been reared far from his native land and surrounded by the corrupting influences of the Persian capital and court. His fidelity to the God and laws of his fathers was strong, in spite of these unfavorable environments, and he prayed fervently to Jehovah, and sought divine aid for the task he had set before him, in assuming the responsibility to his race. When finally a limited leave of absence was granted to Nehemiah, and he was appointed governor of Judea, with full authority to rebuild Jerusalem, he set out without delay, and reconstructed the walls of the city, under the most trying circumstances on record, using his substance freely, until the task was accomplished.

Will Utah and her adjoining principalities, produce men of the cast of Nehemiah? Or of Lehi, who left his gold and silver behind him when the voice of the Lord directed him to depart into the wilderness? Or of Judas Maccabaeus and his father and brothers, who forsook all they possessed and lived in mountains and barren deserts, rather than to worship the strange gods of their oppressors? The time has passed when wealth can be heaped up and ease as to spiritual matters indulged in much longer. This is an hour for sacrifice, and the cry for pleasure and indulgence will soon die before the battle cry of abnegation and acceptable offering. Alas! the scriptures reveal that in our days, those in high places and favored with an abundance of material things will not see the Kingdom of God "coming in great glory." The signs prevalent reveal that they demonstrate too much sufficiency and contentment as to the things of this world. It is the poor who are pure in heart that will become partakers of the glorious blessings to be showered down at this hour. How necessary then for the Lord to raise up one who is not en-

tangled with stocks and bonds, with holdings of real estate and insurance companies, with irrigation schemes and other enterprises, in order to accomplish the designs of the Lord, and lead His people to the place of their inheritance.

In drawing this treatise to a close the writer desires to emphasize the force of the statement of the instrument who has made his appearance, to the effect that if the living word of the Lord fails to make an impression upon the hearts of those with whom He, through the instrumentality of His servants, labors to convince them of things divine, and bring them to a state of awakening and repentance—if this fails, we say all means to be employed are exhausted. It is indeed the end of all endeavors, it is the last resort and the ultimatum as to the Lord's dealings with his wayward children. Jesus Christ, the savior of the world, himself was unable to adopt anything more effective. He could but mourn and weep, and exclaim, concerning the beautiful city of Jerusalem, which was ripe for destruction:

“Oh Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! Oh, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not? Behold your house is left unto you desolate.”

As he is the great mediator who sits at the right of the father, and who shall execute judgment to the extent, that everyone who does not listen to the prophet shall be cut off from among the people when He will tread the wine press until wickedness has been swept away and righteousness enthroned—the writer feels that the words which fell from His own lips, when He stood among His people on this continent, will be of great consequence in carrying conviction to the mind of the reader as to the vast importance of searching the scriptures in the great and important hour in which we live.

Expounding the features of the great work of the redemption of Zion and the glorious work of the final stage of the latter days, He says:

“And now, behold I say unto you that ye had ought to search these things diligently; for great are the

words of Isaiah. For surely he spake as touching all things concerning my people which are of the House of Israel. Therefore it must needs be that he must speak also to the Gentiles. And all things that he spake hath been and shall be, even according to the words which he spake. Therefore give heed to my words. Write the things which I have told you. And according to the time and the will of the Father, they shall go forth unto the Gentiles. * * * Search the prophets, for many there be that testify of these things.”*

Here then, is an admonition which the reader cannot afford to spurn. It is an appeal of Jehovah himself to His people, to study the scriptures; only in this way he will learn of the great promises the Lord has made to the whole house of Israel. If the reader will heed that appeal, he will receive the knowledge necessary to view in the proper light the work the Lord is bringing forth through one of His chosen servants. Then and not till then will that individual awaken from his lethargy, and his soul be filled with light and knowledge to his fullest satisfaction.

*III Nephi, 1: 5.

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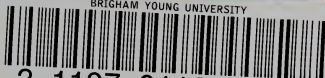
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